



IOANNES CALVIIN.
is geboren te Noyon. in Vranckeryck op den
10. Iulij 1509



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IOHN CALVINE'S
CATECHISME

*Contayning at large the whole
Grounds of Christian Religion.*

*Wherein the Minister demandeth the Question, and
the Childe maketh Answer.*



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DEUTER. VI. 6. 7. 8. 9.



THESSE Wordes
 whiche I doe com-
 mand thee this
 day, shall bee in thyne
 Heart: And thou shalt
 teach the diligentlie vn-
 to thy Children; & shalt
 talke of them, when thou
 sittest in thyne House,
 and when thou walkest
 by the way, and when thou lye-
 est downe, and
 when thou risest vp. And thou shalt bynde
 them for a Signe vpon thyne Hand: and
 they shall bee as Frontlets betweene thyne
 Eyes. Also, thou shalt wyte them vpon the
 Postes of thyne house, and vpon thy Gates.



The Articles of the Fayth.

THE FIRST SYNDAY.

MINISTER.



WHAT is the principall and chiefe ende of Man's lyfe?

CHYLD. To know **G O D.**

M. What mooveth thee to say so?

C. Because hee hath created vs, and placed vs in this world to set forth his glozie in vs: and, it is good reason, that wee employ our whole lyfe to his Glozie, seeing hee is the beginning and fountayne there-of.

M. What is then the chiefe felicitie of Man?

C. Even the selfe-same I meane, To know God, and to haue his glozie showed forth in vs.

M. Why dost thou call this, Man's chiefe felicitie?

C. Because, that without it, our condition or state were more miserable than th' estate of bruite beasts.

M. Heere-by then wee may evidentlie see, That there can no such Miserie come vnto Man, as not to liue in the knowledge of God?

C. That is most certayne.

M. But what is the true & right knowledge of God?

C. When a Man so knoweth God, that hee gl-
beth him due honour.

M. Which is the way to honour God aright?

C. It is, To put our whole trust & confidence in him, to studie to serue him in obeying his will, to call vpon him in all our necessities, seeking our sal-

bation, and euerie good thing, at his hands: and finally, to acknowledge, both with heart and mouth, That hee is the liuing Fountayne of all goodnesse.

II. **W**ell then: to the ende that these thinges may bee discussed in order, and declared more at large, Which is the first poynt?

C. To put our whole confidence in God.

M. How may that bee?

C. When wee have an assured knowledge, That hee is Almighty, and perfectlie good.

M. And is that sufficient? C. No.

M. Shew the reason? C. For there is no worthinesse in vs, why God should either shew his power to helpe vs, or vse his mercifull goodnesse to saue vs.

M. What is then farther requyred?

C. That euerie one of vs bee fullie assured in his Conscience, that hee is beloved of God, and that hee will bee both our Father, and Saviour.

M. How shall wee bee assured heere-of?

C. By Gods owne Word, where-in hee uttereth vnto vs his mercie in Christ, and assureth vs of his loue towards vs.

M. Then the verie ground to haue sure confidence in God, is to know him in our Saviour Christ?

C. Yea, truelie.

M. Then, briefelie, What is the effect of this knowledge of God in Christ?

C. It is contayned in the Confession of the Faith used of all Christians, which is comunlie called, The Creed of th'Apostles, both because it is a brief gathering of th'Articles of that Faith, which hath bene al-
wayes

ways continued in Christs Church; & also, because it was taken out of the pure Doctrine of th' Apostles.

M. Rehearse the same. *C.* I believe in God, the Father, Almighty, maker of Heaven and Earth: And in Iesus Christ, his onlie Sonne, our Lord: Who was conceived by the H. Ghost, borne of the Virgine Marie: Suffred vnder Pontius Pilate: Was crucified, dead, & buried. He descended into Hell: The third day hee arose againe from Death. Hee ascended into Heaven; where hee sitteth at the right hand of God, the Father Almighty; from whence hee will come, to judge the quick and the dead. I believe in the H. Ghost: The holy Church vniuersall: The communion of Saints: The forgiveness of sinnes: The resurrection of the Dead: And, Lyfe everlasting.

III. **T**O the intent that this Confession may bee more plainlie declared, Into how manie parts shall wee divide it?

C. Into foure principall parts.

M. Which bee they?

C. The first concerneth God the Father: the second is of his Sonne Iesus Christ, wherein briefelie also the whole historie of our Redemption is rehearsed: the third is touching the holie Ghost: and the fourth concerneth the Church, & Gods gifts vnto the same.

M. Seeing there is but one God, what mooverth thee to make rehearsall of the Father, the Sonne, and the holie Ghost, as if there were three?

C. Because, that in the substance or nature of God, we haue to consider the Father, as the fountayne, Beginning, & originall cause of all things: secondly, his Son, who is his everlasting Wisdome: and thirdly, the holy Ghost, who is his vertue & po-

wer, spread vpon all creatures: and yet neber the-
lesse remayneth alwayes whollie in him-selſe.

M. This then is thy meaning, That there is none
inconuenience at all, to vnderstand ſeverallie theſe
three Perſons in the God-head, who not-wich-ſtan-
ding is one, and not there-by divided?

C. It is even ſo.

M. Make rehearſall now of the firſt part of the
Creede?

C. I beleue in God, the Father, Almighty, &c.

M. Wherefore doeſt thou call him FATHER?

C. I call him ſo hauing reſpect to Jeſus Chriſt,
who is th'everlaſting Word; begottē of God, before
all world: who being afterward openlie ſhewed to
the world, was euidentlie declared to be his Sonne.
Now ſeeing God is our Saviour, Chriſt's father, it
folloiweth neceſſarilie, that hee is alſo our Father.

M. What meaneſt thou by that, that thou cal-
leſt him ALMIGHTIE?

C. I meane not onelie, that hee hath a power
which hee doeth not exerciſe; but alſo, that all crea-
tures are in his hand, and vnder his governance,
that hee diſpoſeth all thinges by his providence,
that hee ruleth the Worlde as it pleaſeth him, and
guydeth all thinges after his owne good pleaſure.

M. So then, by thy ſaying, the power of God is
not ydle, but continuallie exerciſed: ſo that nothing
is done but by him, and by his ordinance?

C. That is moſt true.

III. **VV** Herefore is this claue added, *Maker
of Heaven and Earth?*

C. We

C. Because God hath made himselfe known bre to vs by his works, it is necessarie for vs to seek him out in them: for our capacitie is not able to comprehend his diuine substance; therefore he hath made the world as a glasse, where-in we may behold him in such sort, as is expedient for vs to know him.

M. Doest thou not comprehend all Creatures in these two words, *Heaven*, and *Earth*?

C. Yes, herlie: and they may right well bee contayned vnder these same two words, seeing that all thinges are epther *Heauenlie*, or *Earthlie*.

M. And why callest thou God onlie Creator, seeing that to order thinges, and to conserue them alwayes in their estate, is a thing of much more importance, than to haue for one tyme created them?

C. By this word *Creator*, it is not onlie meened, That God did once create them, having no farther regard to them afterward: but we ought to vnderstand, that as the world was made of him in the beginning, eue so now he conserueth the same: so that *Heaue* & *Earth* with the rest of his creatures, could not continue in their state, if his power did not preserue the. Moreover, seeing in this maner he mayntayneth all thinges, holding them as it were in his hands; it must needs follow, that he hath the rule & governace of all. Wherefore, in that that he is Creator of *Heaven*, & *Earth*, it is he who by his goodnes, power & wisdom, governes the whole order of Nature: it is he who sendeth Raine & Drought, Hail, Tempests, & faire weather, Fertilitie & Barrenesse, Dearth & Plentie, Health and Sicknesse: and, to be

thou, hee hath all things at commandement, to doe him service at his owne good pleasure.

M. What sayest thou as touching the Devils, and wicked persons, bee they also subject to him?

C. Albeit that God doth not guide them with his holy Spirit, yet he doth brydle them in such sort, that they bee not able to stirre or move without his permission and appointment: yea, and moreover, he doth compell them to execute his will, although it bee against their intent and purpose.

M. To what purpose doth it serve thee to know this?

C. The knowledge here-of doeth wonderfullie comfort vs: for we might think our selves in a miserable case, if the devils and the wicked had power to doe any thing contrarie to Gods will. And moreover, we could never bee quiet in our consciences, if wee should thinke our selves to bee in their danger: but sozasmuch as we know that God brydleth them fast, & chayneth them, as it were in a Prison, in such ways, that they can doe nothing, but as he permits, we have just occasion, not only to be quiet in mind, but also to receive most comfortable joye, with God hath promised to bee our protector and defender.

V. **G**oe to then, let vs come to the second part of our Beliefe?

C. And in Iesus Christ, his onlie Sonne, our Lord.

M. What is the effect of this part?

C. It is to acknowledge the Son of God to be our Saviour, & to understand the mean wherby he hath redeemed vs from death, and purchased life unto vs.

M. What signifieth this word Iesus, by which thou namest him?

OF THE FAYTH.

C. It is as much to say, as Saviour: and this Name was given vnto him by the Angell, at Gods Commandement.

M. VVhat? is that of more estimation, than if that Name had beene given vnto him by men?

C. Yea, a great deale: for since Gods pleasure was that hee should bee so named, hee must needes bee our Saviour indeede.

M. What signifieth then this word CHRIST?

C. This word CHRIST doth expresse more effectuallie his Office, & doeth vs to wit, that hee was anointed of the Father, King, Priest, and Prophet.

M. How hast thou the knowledge heere-of?

C. By the Scripture, which teacheth vs, that anointing did serue for these three offices, the which he also attributed vnto him in many places of the same

M. But what manner of Oyle was it wherewith hee was anoynted?

C. It was no such materiall Oyle as wee vse, and as did serue in olde tyme to the ordering of Kinges, Priestes, and Prophets: but a farre more excellent Oyle, even the Grace of Gods holie Spirit, where-of the outward anointing in the Olde Testament was a figure.

M. VVhat manner of Kingdome is that whereof thou speakest?

C. It is Spirituall, and doeth consist in Gods Word, and in his holie Spirit, where-in is contained both righteousness, and lyfe everlasting.

M. And what is his Priest-hood?

C. It is an Office and authoritie to present him-

himselſe before God, to obtayne grace and ſaſour for vs, and to pacifie his Fathers wrath, by offering an acceptable ſacrifice vnto him.

M. Why calleſt thou him a Prophet?

C. Becauſe that hee came downe into the world as a chiefe Ambaſſadour of God his Father, to declare at large his Fathers will, and to finiſh all Revelations and Propheſies.

VI. **C**ommeth there anie profite vnto thee, by theſe Names and Dignities of Chriſt?

C. Yes, they altogether belong to our comfort, for Chriſt did receyue all theſe of his Father, to make vs part-takers there-of, where-by wee might each one receyue of his fulneſſe.

M. Declare this thing to mee more at large?

C. Hee receyved the holie Ghoſt in full perfeccion, with all the giſtes of the ſame, to beſtow them vpon vs, and to diſtribute them to euerie one of vs, in the meaſure and quantitie that God knoweth to be moſt meete: and ſo by theſe meanes, wee draw out of him, as out of a fountayne, all the ſpirituall giſtes that wee haue.

M. To what uſe doeth the Kingdome of Chriſt ſerue vs?

C. To ſet vs in libertie of Conſcience, to liue godlie and holie: that wee being enriched with his Spirituall Treasures, and armed with his power, may bee able to ſher-come the Devill, Sinne, the Fleſh, and the Worlde, which be pernicious Enemies of our Soules.

M. What profit haue wee of his Prieſt-hood?

C. Firſt,

C. First, by these meanes hee is our Mediator, to bring vs into the fauour of God his Father: And againe, heere-by wee haue a free entrie to come and shew our selues boldlie before God, and to offer by our selues, with all that belongeth vnto vs, for a Sacrifice and in this poynt wee are all fellowes, after a sort, of his Priest-hood.

M. The vtilitie of his Office, in that hee is a Prophet, is yet behynde?

C. Sith our Lord Iesus hath receyued this Office, to become the Master and Teacher of his flocke, the ende of his Dignitie is to bring vs to the right knowledge of the Father, and his trueth: so that wee might become Gods House-holders, Schollers, and of his Familie.

M. This is then, that a man may briefelie gather of thy words, that this Name CHRIST, doeth include three sundrie Offices, the which God hath giuen vnto his Sonne, to the intent to bestow the fruit and profite of the same vpon his Elect?

C. It is verie true.

VII. **B**Y what reason callest thou Christ the onlie Sonne of God, sith God doeth also name vs all his Children?

C. As touching that, that we are Gods childrē, wee are not so of Nature, but onlie by his fatherlie adoption, and by grace, in that God doth accept vs for his children. Now our Lord Iesus being begotten of the substance of his Father, and being of the selfesame nature, may iustlie bee called Gods onlie Son, for that there is none other y is so by nature.

M. This

M. This is then thy meaning, that this honour pertaineth peculiarie to him alone, as to whome it belongeth by nature, that which not-with-standing hee hath by free gift of his goodnesse communicated vnto vs, in that wee are his members?

C. It is even so: and therefore in respect of that his communicating with vs, the Scripture calleth Christ in another place, The first-borne amongst manie Brethren.

M. VVhy callest thou him our Lord?

C. Because hee is appointed of the Father to haue Lordship ouer vs, and to rule in Heauen and in Earth, and to bee head of Men and Angels.

M. What is the meaning of that that followeth?

C. It declareth after what sort the Son of God was anointed of his Father, to become our Saviour: that is to say, hee tooke vpon him our flesh, and there-in fulfilled all thinges necessarie for our Redemption, according as they bee heere rehearsed.

M. VVhat meanest thou by these two clauses, Conseyued by the holie Ghost, borne of the Virgine Marie?

C. That hee was fashioned in the Virgines wombe, taking verie substance and manhood of her, that hee might there-by become the seede of Dauid, as the Prophets had before signified: and yet not-with-standing all this was wrought by the secret and marvellous power of the holie Ghost, without the companie of Man.

M. VVas it then needfull, that hee should take vpon him our verie flesh?

C. Yes verilie, for it was convenient y man's disobed

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obedience against God, should be purged in the nature of man. And moreover, if Christ had not bene partaker of our nature, he had not bene a meet Mediator, to make vs at one with God his Father.

M. Then this is thy saying, That it behoved that Christ shold become verie man: to the end he might execute the office of a Saviour, as in our person?

C. Yes verilie: For we must borrow of him all that which is lacking in our selues: for this our default could not other-wyle bee remedied.

M. But for what cause was this thing wroughe by God's holie Spirit? and not rather by the companie of man, according to the order of nature?

C. Because the seed of Man is of it selfe altogether corrupt with sinne, it behoved that this conception of Christ, should bee wrought by the power of the holie Ghost, where-by our Saviour might bee preserved from all corruption of sinne, and replenished with all manner of holinesse.

M. So then, by these sayings, it is evidentlie declared vnto vs, That hee which should purifie and cleanse others from filth of sin, must be himselfe free from all spots there-of, and even from his mothers wombe, dedicated vnto God in purenesse of nature, so that hee may not bee guiltie of corruption, where-with the whole stocke of man is infected?

C. So I meane.

VIII. **V** Herefore speakest thou of his death, immediatelie after his birth? and leauest out the whole historie of his lyfe?

C. Because there is nothing mentioned or spo-
ken

ken of in our Creede, but that which peculiarie belongeth to the substance of our Redemption.

M. Why is it not playnly sayde in a word, That hee died, without anie speaking of Pontius Pilate, by whose judgement hee suffered?

C. This was not onlie to make the Historie of Christ's Passion to haue the more evident assurance, but also to declare vnto vs, That hee was condemned vnto death by a Judge.

M. How so?

C. He died to suffer the paine which was due vnto vs, that wee might thereby be delivered from the same. Now, for as much as wee were guiltie before God's judgement, as wicked mis-doers, Christ, to take vpon him our person, vouchsafed to show him selfe before an earthlie Judge, and to bee condemned by his mouth, that thereby wee might bee cleared before the Iudgement Seat of God.

M. Not-with-standing, Pilate pronounced him innocent; and so, by that, hee doeth not condemne him as worthie of death?

C. Pilate did both the one, and the other: first, Christ was pronounced innocent and iust by the Iudges owne mouth, to signifie, that he suffered not for his owne desert, but for our trespasses, and yet with-all, the same Judge did solemnly giue the sentence of death agaynst him, to testifie and expresse, That hee is our true pledge and ransome, as hee who also hath taken vpon him our condemnation, to deliver vs from the same.

M. That is well sayde; for if hee had beene a sin-

ner,

ner, indeede hee had not beene meere to haue suffered death for the offences of others: and never-theless to the ende that wee might bee clearlie quite by his condemnation, it was necellarie that hee should bee counted as amongst the wicked?

C. So I meane.

IXVV Here thou sayst, Christ suffered on y^e Crosse, was that kind of death of more importāce, than if hee had beene other-wyse put to death?

C. Yes verilie: And touching that matter, S^aynt Paul sa^yeth, That hee was hanged on a Tree, to the intent that hee might take vpon him our curse, and so discharge vs: for that kynde of death was accursed of God.

M. What? Is it not a great reproach and dishonour vnto our Lord Iesus, to say, That hee was accursed, and that before God?

C. No, not a whit: For he through his Almighty power, by taking the curse from vs vnto himselfe, did in such sort make it boide, and of none effect, that hee himselfe neberthelisse continued still so blessed, that hee was able to fill vs also with his blessings.

M. Declare that that followeth?

C. In-so-much that death was a punishment appointed vnto man for sinne, therefore our S^aviour Christ did suffer death: and by suffering, overcame it. And to the intent also to make it the moze certapalie knowne vnto vs, that his death was not counterfeited, it pleased him also to bee buried, after the common manner of men.

M. But it appeareth not that anie profite com-
meth

meth vnto vs by this, That Christ hath wonne the victorie over Death, seeing that wee not-with-standing cease not to die?

C. That doeth not hinder: For the death of the Faithfull is now nothing else, but a readie passage vnto a better lyfe.

M. It followeth then necessarilie heere-of, that wee ought in no wayes to bee affraide of death, as though it were a dreadfull thing: but rather it beho- veth vs willinglie to walke the trace of our head and Captaine Iesus Christ; who as hee perished not by death, so will hee not suffer vs to perish there-by?

C. It is even so.

X. **W**Hat is the sense of that clause, *Hee descended into hell?* C. That Christ suffered not onlie naturall death, which is a separation of the soule from the bodie, but also that his soule was in wonderfull distresse, enduring grieuous tor- ments, which S. Peter calleth the sorrows of death.

M. For what consideration sustained hee these paines? and in what sort?

C. Because hee presented himselfe before the Iudgement Seat of God, to satisfie for our sinnes, it was necessarie, that hee should feele this horrible torment of Conscience: as if God had vtterlie forsaken him: yea, as though God had bene his extreame Enemie: And being in his extremitie, hee cryed vnto his Father, My GOD, My GOD, why hast thou forsaken mee?

M. Why? was God then angrie with him?

C. Nay, how breitt it was meete that God should punish

punish him in such sort, to perfozme the wordes of
 Eia, that hee was stricken with the hand of his
 Father for our sinnes, and that hee was wounded
 for our transgressions.

M. But how could it bee, that hee was in such
 dreadfull anguish, as though God had vtterlie for-
 saken him, seeing that hee was God himselfe?

C. Wee must vnderstand, that hee was in such
 distresse, onlie as touching his humanitie: and to
 the intent that hee might feelee these pangues in his
 Man-hood, his God-head did in the meane tyme,
 for a little space, keepe it selfe close: that is to say,
 it did not show the might thereof.

M. But how could this bee, that Christ, who is
 the Salvation of the Worlde, could bee vnder such
 condemnation?

C. He was not so vnder it, that he should continue
 in the same: for hee hath in such wise felt y^e terrours
 which he hath spoken of, that he was not overcome
 of the same, but hath rather there-by made battell
 agaynst the power of hell, to breake and destroy it.

M. Hereby then wee see the difference betweene
 the grieve of mynde, which Christ did suffer, and
 that which the impenitent sinners do abyde, whom
 God doeth punish in his terrible wrath: for that ve-
 rie payne which Christ sustayned for a tyme, the
 wicked must endure continuallie: that which was
 vnto Christ but a pricke, is vnto the wicked in stead
 of a glaine, to wound them to death?

C. Trueth it is, for our Saviour Christ, even
 in the midst of his torments, did not cease to put a

full trust euermore in God his Father: but the damned sinners doe despaire, yea, they despise God, insomuch, that they blaspheme his Majestie.

XI **M**ay we now gather by this, what profit cometh to the faythfull, by the death of Iesus Christ?

C. Yes, verie well: & first of all, wee see that it is a sacrifice, wherewith hee hath fullie satisfied his Fathers iudgement on our behalfe, & therby also he hath appeased Gods wrath, & hath brought vs into his fauour again: Secōdly, that his blood is a washing of our soules frō all māner of spots: And finally, that he hath so cleane-wiped away our finnes thzough his death, that God will never here-after haue remembrance of them: so that the obligation which was agaynst vs, is now cancelled, and made voyde.

M. Haue wee none other profit of his death?

C. Yes, verilie: that is, If we be true members of Christ, our olde Man is crucified, and our flesh is mortified, to the ende that none euill lusts doe heere-after beare rule in vs.

M. Expound the Articles following?

C. He rose the third day, from death to lyfe: wher, in hee shewed that hee had gotten the victorie over death and sinne: for thzough his resurrection hee swallowed vp death, he brake asunder the chains of the Debill, and finally, hee destroyed all his power.

M. Tell mee how manie wayes this Resurrection of Christ doeth profite vs?

C. Three manner of wayes: The first, that wee haue fullie obtained to be righteous therby. Secōdly, it is a sure gadze of our immoztalitie: Thirdly,

he,

lie, that if we be indeede true lie patt-takers of his Resurrection, we rise now in this present world, into a new kinde of lyfe, whereby we serue God onlie. and leade our lyues agreeable to his will.

XII. **L** Et vs goe forward to the rest?

C. *Hee ascended vp into Heaven.*

M. Went Christ vp into Heaven in such sort, that hee is no longer in the world?

C. Yea, for when hee had performed whollie all things that were injoynd him by the commandement of his Father, and had accomplished all that was necessarie for our salbatiō, it was not needfull that hee should remaine anie longer on the Earth.

M. What profit haue wee of his ascension?

C. We receiue double profite there-by: For since our Saviour Christ is entred into Heaven, in our name, eben in lyke manner as hee came downe from thence for our sakes, hee hath thereby made an open entrie into the same place for vs, giving withall an assured knowledge, that the gate of Heaue is now open to receiue vs, which was befoze shut thzough our sins. The second profit is, That he appeareth in the sight of God, the Father, to make intercessiō for vs, and to be our Advocate, to make answer for vs.

M. But is our Saviour Christ so ascended into Heaven, that hee is no more heere with vs?

C. No, not so: For hee himseife promisseth contrarie: that is, That hee will be present with vs vnto the worlds ende.

M. Is it meaned of his bodilie presence, that hee maketh promise so to continue with vs?

C. No verilie, For it is another matter, to speake of his Bodie, which was taken vp into Heauen; and of his Power, which is spreade abroad thorow-out the whole World.

M. Declare the meaning of this Sentence, *Hee sitteth at the right hand of God, the Father?*

C. The vnderstanding of that, is That he hath receiued into his hands the governance of Heauen and Earth, whereby he is King and Ruler over all.

M. What signifieth this word, *Right hand*, and, *Sitting at the right hand?*

C. It is a similitude, or manner of speach, borrowed of earthlie Princes, which are wont to place on their right side, such as they substitute next vnder them, to rule in their name.

M. Then thou meanest nothing else thereby, but that which S. Paul speaketh, That he was appointed head of the Church, set in authoritie aboue al powers, & that he hath received a name, or Dignitie, passing all others?

C. Even so it is.

XIII. Go forward to the residue?

C. From thence hee will come, to judge the quicke and the dead: that is to say, Hee will come downe from Heauen, and shew himselfe visible once againe in iudgement, as hee was seene to ascende.

M. Seeing the iudgement of God shalbe in the end of the world, how may that bee which thou sayest, Some shalbe aliue, & other some shalbe dead, since it is a thing appoynted vnto all men to die once?

C. S. Paul maketh answer to this question himselfe, saying, That they which at that time shall

be

bee found alque, shall bee suddenlie changed, to the ende that their corruptible nature being abolished, they may bee cloathed with incorruption.

M. Thy meaning is then, that this change shalbe vnto the in stead of a death: insomuch as it shal abolish their former nature, and make them ryse agayne in a new state? *C.* Trueth it is.

M. Doe we receiue anie comfort by this, that our Saviour Christ will come once to iudge the world?

C. Yea, verilie, and that great: for wee are taught certaynlie, that his comming at that tyme, shall onlie bee for our salvation,

M. Then there is no cause why wee should bee affrayde of the day of Iudgement, or that we should tremble therefore?

C. No verilie: forasmuch as we shall appeare before none other Iudge, but him who is our Advocate, and hath taken vpon him to defend our cause.

XIV. *L* Et vs new come to the third part?

C. That concerns our fayth in the Holy Ghost.

M. And to what purpose doeth it serue vs?

C. It doeth vs to vnderstand, that eben as God hath redeemed, and saved vs in Iesus Christ: eben so it pleased him to make vs part-takers of his Redemption and Salvation, thzough his holy Spirit.

M. How so?

C. In lyke manner, as the Blood of Christ is the onlie purgation of our Soules: Eben so the holy Ghost must spzinkle our Consciences with the same, to make them cleane.

M. This needeth a more euidens declaration?

C. It is to say, That the Spirit of God dwelling in our heartes, doeth make vs feeble the vertue of our Lord Jesus: for it is hee that doeth open the eyes of our hearts, to beholde Christ's benefites towards vs: hee doeth seale them in our heartes: and this Spirit doeth also regenerate vs, and make vs new creatures: in such sort, that by his meanes wee receiue all these gifts and benefites, which bee offered to vs in Christ our Saviour.

XV. **VV** Hat followeth now next?

C. **VV** The fourth part of our Beliefe, where it is sayd, *I beleue that there is an holie vniuersall Church.*

M. What is the Church vniuersall?

C. It is the bodie and fellowship of them that beleue, whom God hath ordayned and chosen vnto lyfe everlasting.

M. Is it necessarie that we shold beleue this Article?

C. Yes, vntlesse wee meane to make Christ's death of none effect, and make all these things to no purpose, which wee haue rehearsed already: for all Christ's doings proue, There is a Church.

M. This is then thy saying, That all which hitherto hath bene declared, doeth touch the cause and ground of our Salvation: insomuch as God hath received vs into his favour, by the meanes of our Saviour Iesus Christ, and hath established this grace in vs through his holie Spirit: but now the effect that commeth of all this, is declared vnto vs, to giue the more evident assurance there-of?

C. It is euen so.

M. What meanest thou by calling the Church holie?

C. I call the Church holy in this sense, Because that those whom God hath chosen, he iustifieth, and refozmeth vnto holinesse and innocencie of lyfe, to make his glozie to shine in them: & also our Saviour Christ hath sanctified his Church which he redeemed, to the ende it might be glorious, and without spot.

M. What meaneth this word, *Catholicke*, or *vniversall*?

C. It serueth to put vs in remembrance, that as there is but one head of the faythfull: even so it becometh them to bee knit together in one bodie, so that there be not diuerse Churches, but one Church onlie dispersed throughtout the whole World.

M. Declare as touching the communiō of Saynctes?

C. That clause is put to foꝛ a moze plaine declaratiō of the vnitie of the members of Christ's Church: Mozeouer it doth vs to vnderstand, that all the benefits that Christ hath giue to his Church, belong to the profite & salvation of euerie faythfull person, foꝛ as much as they haue all communitie together.

XVI. **B** Ut is this holinesse of the Church now alreadie perfect?

C. No verilie: foꝛ it is a continuall battell so long, as it is in this World, and laboureth alway vnder imperfection and infirmities, which shall neuer bee cleane take away, vntill it be altogether coupled to her head Christ, by whom it is perfectly sanctified.

M. Is there none other waye to knowe this Church, but by Fayth?

C. Yes verilie: here is a Church which may be seene to the eyes, foꝛ as much as God hath giuen verie sure tokens by the which wee may know the

same: But here in this place, mention is made properly of that Church, which he hath chosen even by his secret Election, unto everlasting life, the which cannot be perfectly discerned by our senses.

M. What is there more?

C. I believe the remission of sinnes.

M. What is the proper signification of this word, Remission?

C. That God doeth freely forgive all the sinnes of them that believe in him; in such sort, that they shall never be called to any account, to receive any punishment therefore.

M. It is easie then, to be gathered of this, That wee doe not merite by our owne satisfaction, that God should pardon our sinnes?

C. You say true: For our Saviour Christ hath made satisfaction, by sustayning the payne due unto the same. For wee, of our part, are not able to make any recompense unto God: but of his meere liberalitie wee obtayne this benefite freely.

M. Wherefore dost thou make mention of Remission of Sinnes, immediatelie after that thou hast spoken of the Church?

C. Because that no man can receive forgiveness of his sinnes, unlesse hee be joyned in the fellowship of Gods People, and so continue in the unitie of Christs Bodie, even to the ende, lyke a true Member of his Church.

M. By this saying then, without the Church there is nothing but Death, Hell, and Damnation?

D. That is most certayne: For all such as doe

divyde

diuylde themselves from the Bodie of Christ, to breake the Vnitie there-of by Sects, are vtterlie destitute of all hope to enioye everlasting lyfe, whyle as they keepe themselves so diuylde.

XVII. **V** Hat followeth more? *(lasting.*

C. *The rysing againe of the body, & life ever-*

M. Where-to serueth this Article in our Beliefe?

C. To teach vs, that our felicitie consisteth not in any thing vpon the earth. The which knowledge may serue vs for two necessarie purposes: First, it serbeth to teach vs to passe thozow this transitorie woꝛld, as thozow a strange Countrey, setting not by earthlie things: Secondlie, it putteth vs in comfort, That although as yet we doe not fullie enioy the fruit of that grace which our Lord God hath freelie giuen vs in Christ; that yet wee ought not to bee discouraged: but patientlie to waite for him, vntill the tyme that hee shall appere.

M. What shalbee the manner of our Resurrection?

C. All they that bee dead befoze that tyme, shall then take their owne bodies agayne vnto them, howbeit they shall bee of another sort, to wit, they shall bee no moze subiect to death, noz corruption, & yet notwithstanding they shall bee of the selfesame nature and substance as befoze. And such as shall then bee found alque, God will rapse them by mar- ueylouslie, and suddenlie change their bodies, in the twynckling of an eye, as wee haue sayde befoze.

M. Shall not the wicked bee as well part-takers of this resurrection, as the faythfull?

C. Yes, verilie; but they shall be in condition farre

bulke: for the faithfull shall rise agayne to everlasting life and salvation, and the other to everlasting death and damnation.

M. Wherefore is there mention made of life everlasting, and not of hell?

C. Because the Creede is a bryefe summe of our Faith, containing in as few words as can bee, that which belongeth peculiarie to comfort the Consciences of Gods faithfull: therefore Gods benefites which hee freelie bestoweth vpon his people, hee rehearsed onelie without any mention of the wicked, who are cleane shut out of his Kingdome.

XVIII. **S**ith wee haue the Fountayne, where-vpon our Faith is builded, wee may well gather heere-of, what is the right Faith?

C. Yes verilie: y is to say, It is a sure perswasion, & a stedfast knowledge of Gods tender loue towards vs, according as he hath plainlie vttered in his Gospel, That he will be both a Father and a Saviour vnto vs, through the meanes of Iesus Christ.

M. Doeth Faith stand in our power? eyther is it a free gift of God?

C. The Scripture teacheth vs, that it is a speciall gift of the holie Ghost: and verie experience doeth also confirme the same.

M. How so?

C. For the feeblenesse of our wits is such, that wee can by no meanes attaine vnto the spirituall wisdom of God; the which is revealed vnto vs by faith: and our hearts are naturallie inclyned to a certayne distrust, or at least a vaine trust, eyther in

our selues, or in any other creatures: but what time God's Spirit hath lightened our hearts, and made vs able to vnderstand God's will, (the which thing wee cannot attaine otherwise) then doeth hee arme vs also wth a steadfast confidence, in his goodnesse, sealing the promises of Salvation in our hearts.

M. What profite commeth to vs through this Fayth when wee haue it?

C. It doeth iustifie vs before God, and maketh vs inheritours of everlasting life.

M. Is not then a man justified through good works, if he liue holilie, and in the obedience of God's will?

C. If any man were so perfect before God, he might worthilie be called righteous: but forasmuch as we are all wretched sinners in the sight of God, wee are dyben to seeke elsewhere for a worthinesse to make answer for vs to God's judgement.

XIX. But be all our works so disproved, that they can merit nothing at all for vs before God?

C. First, all such workes as wee doe of our selues by our nature are bitterlie corrupt: whereof it followeth necessarilie, that they cannot please God, but rather doe prouoke his wrath, and hee condemneth them euerie one.

M. This is then chy saying, That vnto the tyme that God hath received vs to mercie, and regenerated vs by his Spirit, wee can doe nothing but sinne: even as an euill tree can bring forth no fruit, but that that is euill?

C. Even so it is. For although our workes make faire show to man's sight, yet they are wicked bes
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foze God, so long as the heart is naught, vnto the which God chiefelie hath respect.

M. Heere-by then thou doest conclude, That it lyeth not in our power, to prevent God with our merites, and so provoake him to loue vs: but much rather wee there-by doe stirre him vp to bee more and more angrie agaynst vs?

C. Yeasurilie, and therefore, I say, that without anie consideration of our owne woorks, hee doth receiue vs into his fauour, of his bountifull mercie, through the merites of our Saviour Christ, accounting his Righteousnesse to bee ours, and for his sake imputeth not our faultes vnto vs.

M. VVhat? meanest thou then that a man is justified by fayth?

C. For-so-much as through believing, that is, receybing with an assurance of the Heart, the promises of the Gospell, wee enter into the possession of this Righteousnesse.

M. This is then thy meaning, That as God doeth offer righteousnesse vnto vs by his Gospell, so the onlie way to receiue it, is Fayth?

C. So I meane.

XX. **V**Well then, after that God hath once received vs into his fauour, bee not the woorkes which wee doe by the vertue of his holie Spirit, acceptable vnto him?

C. Yes verilie, because hee doeth of his free goodnesse so accept them, and not because their woorkethinesse doeth deserue so to bee esteemed.

M. How is it that they be not worthy of themselves

to be accepted, since they proceed of the H Ghost?

C. Because there is mixed some filth through the infirmitie of the flesh, whereby they are defiled.

M. By what meanes then are they made acceptable vnto God?

C. By fapth only, wherby a man is assured in his conscience, that God will not straitlie examine his workes, nor try them by the sharpe rigour of his iustice: but that hee will hyde the imperfectnesse, and vncleane spots that bee in them, with the purenesse of our Christ, and so account them as perfect.

M. May wee say then, that a Christian is justified by his workes, after that God hath called him? or that hee doeth merite through them God's favour, to the procurement of lyfe everlasting?

C. No verilie: but rather it is sayde, That no man liuing shall bee justified in Gods sight: and therefore wee must pray, That hee doe not enter into iudgement with vs.

M. Thou meanest not heere-by, That the good deedes of the Faythfull are vnprofitable?

C. I meane nothing lesse: for God promisetht to reward them largelie, both in this world. and in the lyfe to come: and yet notwithstanding this, these rewardes of God bee not given for our workes: but onelie because it pleaseth God of his goodnesse to loue vs freelie: and so to cover and forget our faultes, that hee will never call them anie more to remembrance.

M. May wee bee iust without good workes?

C. That is not possible: For to belieue in Christ,
is as

Is as much to say, As to receive Christ in such sort as hee giveth himselfe vnto vs. For this is an evident thing, That Christ promisseth not onlie to deliver vs from Death, and to restore vs vnto the favour of God his Father, through the onlie merites of his Innocencie; but he also promisseth to make vs new creatures, by his holie Spirit: to the ende that wee should leade an holie conversation, in all good workes. So that these must bee joyned together, except wee would divide Christ from himselfe.

M. Then I see, that it is so farre from the office of Faith, to make men despylers of good works, that it is the verie root whence all good works doe spring.

C. It is most certayne. And for this cause the doctrine of the Gospell consisteth in these two points, to wit, Faith, and Repentance.

XXI **V** What manner of thing is Repentance?

C. **V** It is the hatred of sinne, and love of Justice, proceeding of the feare of God; which bringeth vs to the forsaking of our selves & to the mortifying of our flesh: that wee may give our selves to be governed by the Spirit, in the service of God.

M. This then was the second member in the division, which wee made at the beginning, concerning a Christian Man's lyfe.

C. Yea, verilie: and wee haue sayd also, That the beste right & allowable service of God doth consist in obeying his will. M. Why so?

C. Because hee will not be served after our fantasie, but after his owne pleasure.

M. What Rules hath hee given vnto vs, to leade our lyues by? C. His Law. What

M. What thinges doeth it contayne?

C. It is diuided in two parts, where-of the first both containe foure Commandements & the second containeth sixe: so that there are ten in the whole.

M. Who hath made this diuision there-of?

C. God himselfe, who also gaue it, written in two Tables, vnto Moses, saying; What the whole was reduced into ten Sentences.

M. What is containd in the first Table?

C. It contains y^e māner of the true worshop of God.

M. What is containd in the second Table?

C. How wee ought to behaue our selues towardes our Neighbours, & what duetie we owe vnto them.

XXII. R Ehearſe the first Commandement?

C. **R**hearken, and take heede, Iſraell: I am the Lord, thy God, who hath brought thee out of the Land of Egypt, and from the house of Bondage: Thou shalt haue none other gods before My Face.

M. Declare the meaning heere-of?

C. In the beginning hee vseth, as it were, an introduction to the whole Law: For hee challengeth herre vnto himselfe, first, authoritie to command, naming himselfe Everlasting, and the Creator of the Worlde. And agayne, after, hee calleth himselfe our God, to make vs highlie to esteeme his Doctrine For if that hee be our Saviour, it is good reason that wee be also his obedient People.

M. But that which followeth after, touching the deliverance from the bondage of Egypt, is it not referred peculiarie to the people of Iſrael?

C. Yes verilie, as concerning the bodie, howbeit it

belongeth also indifferentlie vnto vs all: insomuch as hee hath delivered our soules from the spirituall captiuitie of sinne, & from the tyrannie of the devill.

M. VVhy doeth hee make mention of this in the beginning of the Law?

C. To put vs in remembrance, how greatlie wee are bound to obey his good pleasure: and what vnkindnesse it is to doe the contrarie.

M. VVhat requireth he in this first Cōmandement?

C. To receiue onlie vnto himselfe the whole honour, not giuing anie part thereof to anie other.

M. What is his due honour?

C. To worship him, to put our whole trust in him, to call vpon him, and such other lyke, which bee attributed onlie vnto his Majestie.

M. Wherefore sayeth hee, *Before my Face*?

C. For as much, as hee seeth and knoweth all thinges, and iudgeth the secret thoughtes of mens hearts, hee signifieth vnto vs, That hee requireth not onlie, that in outward profession, but that vnfeignedlie, from the bottome of our heartes, wee should take him for our onlie God.

XXIII. R Ehearse the second Commandement?

C. Thou shalt not make to thee anie graven Image, neyther anie similitude of things that are in Heauen aboue, neyther that are in the Earth beneath, nor that are in the Waters vnder the Earth: Thou shalt not bow downe to them, neyther serue them.

M. Doth he vtterly forbid the making of any Image?

C. No: but hee expresselie forbiddeth eyther to make anie Image to represent God, or to worship him thereby.

Where-

M. Wherefore are wee forbidden to represent God in anie visible Image?

C. Because there is no comparison betweene him that is an everlasting Spirit, incomprehensible; & a materiall bodie, mortall, corruptible, and visible.

M. Thy mynd is then, that he doth great dishonor vnto Gods Majestie, that goeth about to represent him in such sort?

C. Yes, verilie.

M. What manner of adoration is heere condemned?

C. Wee are heere forbidden to come befoze anie Image to make our Prayers, or to bow our knees befoze it, or to make anie other signe of reverence, as though God did there shew himselfe by them.

M. This is then not to bee taken, as though all carving, or painting of Images, were vtterlie prohibited: but alone to make Images, eyther to seeke, or to honour God in them, or to abuse them vnto anie kynde of Superstition, or Idolatrie?

C. It is even so.

M. For what purpose was this Commandemēt given?

C. That as in the first Commandement God sheweth himselfe to bee him alone, whom we ought to worship and honour: even so now hee sheweth the right kynde of worship, to withdraw vs from all Superstitions, and carnall imaginations.

XXIV. **C**OE foorth.

C. Hee joyneth vnto it a Threatning, That hee is the Eternall our God, jealous, visiting the iniquities of the Fathers, in their Children, vpon the third and fourth generation, of such as doe hate him.

M. Wherefore doth he make mention of his might?

C

To

C. To signifie, that hee. is of sufficient power to maintayne his owne honour.

M. What meaneth hee by speaking of jealousie ?

C. That he cannot abyde a companion with him: for even as hee hath of his unspeakable goodnesse, freely given himselfe unto vs; even so he will that we become altogether his. And this is the chastitie of our soules that they bee dedicated unto him, and kept holle for him. As contrariwise, it is a Spirituall Whoredome, if they bee with-drawne from him, to any kynde of Idolatrie, or Superstition.

M. How ought this to be taken, that he punisheth the transgressions of the Fathers, in their Children?

C. To pierce our hearts more deeplie, with the terror of his wrath, who doth not onlie threaten to punish y^e offenders, but also their posterity after them.

M. What is not this contrarie to the righteounes of God, to punish the one, for the others fault ?

C. If wee consider the estate of Man, this Question is sone answered: for wee are, everie one of vs by nature under the Curse of God: so that wee cannot finde fault with God, when hee leaveth vs in this estate. And as hee sheweth his favour towards his Servants, when hee blesteth their Posteritie; so doeth hee show his vengeance towards the wicked, when hee suffereth their off-spring to continue in their cursed state.

M. What sayeth hee more ?

C. To y^e end he might stirre vs also by with tender love, he sayth moreover, That he sheweth forth his abundant mercie to the thousand descent of such
as

as loue him, and keepe his Commandementes.

M. Doeth hee meane that the obedience of a faythfull man shall bee sufficient to saue his posteritie, although it bee wicked?

C. No: but that hee will in such sort show forth his goodnesse towards the Faythfull, that for the fauour hee beareth vnto them, hee will also bee knowne vnto their Children: not onlie mynding to prosper them here in things of this World, but to sanctifie them also with the giftes of his Spirit, where-by they may become obedient to his will.

M. But this seemeth not alwayes so?

C. No: for as the Lord reserbeth this libertie to himselfe, alwayes to show mercie vnto the children of the wicked: so on the other part, hee hath not so bound his grace vnto y^e children of y^e faythfull, but that hee may at his pleasure reiect whom hee will: yet notwithstanding hee doeth in such wayes order these things, that all men may easilie see, that hee hath not made this loving promise for nought.

M. Wherefore doeth hee rehearse heere in the promise, to a thousand descents, whereas in the threatening hee made mention but of three or foure?

C. To signifie, that God is alwayes moze readie to vse gentlenesse and fauour, than roughnesse or rigour, according as hee saith of himselfe, that hee is readie to show mercie, and slow to anger.

XXV. *L* Et vs come to the third Cōmandement?

C. Thou shalt not take the Name of the Lord thy God in vayne?

M. What is the vnderstanding thereof?

C. Hee doeth not onlie forbid vs to abuse & blaspheme the blessed Name of God by perjurie; but forbiddeth as well all vayne and superfluous oathes.

M. May a Man sweare lawfullie at anie tyme?

C. Yea verilie, when there is iust occasion; that is to say, To maintayne the Truth when the tyme shall requyre: and lyke-wyse, to keepe brotherlie charitie amongst vs.

M. Doeth hee disprooue none oathes, but such as are to the hinderance of God's honour?

C. In one kynde of oath hee teacheth vs a generall rule, That wee never vse the Name of God, but in feare and humblenesse, to glozifie his Name: for even as it is holie, and of most worthe price, so it behoueth vs to take diligent heede, that wee doe not in such sorte name it, that eyther wee may seeme to passe lightlie of it our selues, or giue others occasion to haue it in small reverence.

M. How shall this bee?

C. If we doe neyther thinke nor speake of God, nor of his workes, but with all reuerence and honour.

M. What followeth?

C. A threatning, That hee will not holde him innocent, that taketh his Name in vayne.

M. Seeing that God pronounceth threatninglie in other places in a generalitie, that hee will punish all transgressours, what vehemencie is there besides in these wordes?

C. Hee doeth expresselie declare heere-by in how great estimation hee hath the honour of his Name: for as much as hee sageth evidentlie, that hee can
not

not abyde that anie man doe despise it, to the intent that wee might reuerence it the more.

XXVI Et vs come to the fourth Cōmandement?

C. Remember to keepe holie the Sabbath day: sixe dayes shalt thou labour, and doe all thy worke: but the seauenth day is the rest of the Lord thy God: thou shalt doe no worke in it, neyther thou, nor thy Sonne, nor thy Daughter, neyther thy Servant, nor thyne Hand-Mayde, nor thyne Oxe, nor Asse, neither the Stranger that is within thy gates: for in sixe dayes God made Heaven and Earth, and all that is in them, and the seauenth day he rested: wherefore he hath blessed the day of rest, and hath made it holie to himselfe?

M. Doeth God command to labour sixe dayes, and rest the seauenth?

C. No, not preciselie: but he doth giue men leaue to travell sixe dayes, & maketh a restraint onlie of the seauenth, in the which hee forbiddeth to labour.

M. Are we then bound by God's Cōmādemēt to refrain one day in the week frō all manner of labour?

C. This Commandement hath a certaine speciall consideration in it: for as touching the obseruation of bodilie rest, it belongeth to the ceremonial Law, which was abolished at the comming of Christ.

M. Sayest thou then, that this Commandement belongeth peculiarie vnto the Iewes, and that God did giue it onlie for the time of the olde Testament?

C. Yea, verilie, as touching the ceremonie thereof.

M. Why then, is there anie other thing contayned in it, besides the ceremonie?

C. There be three considerations why this Commandement was given.

M. What are they?

C. The first is, that it might bee a figure to represent our spirituall rest: The second, for a comelie order to bee vbled in the Church: And thirdlie, for the refreshing of Seruantes.

M. What is spirituall rest?

C. That wee cease to doe our owne woorkes, that the Lord may bring forth his woorkes in vs.

M. How may wee thus rest?

C. By mortifying our flesh, and subduing the inordinate affections of our nature; to the ende that Gods Spirit may beare rule in vs. (weekes?)

M. Are wee bound to this rest but one day in the

C. Yes, continuallie: so that when wee haue once begun to enter into it, wee must goe forward whyle our lyfe lasteth.

M. Why is there but one day appoynted to represent vnto vs a thing that endureth our whole lyfe?

C. It is necessarie that the figure doe resemble in all poyntes the thing it is ordayned to represent: it is sufficient if they bee lyke in some poyntes.

M. Wherefore was the seauenth day appoynted rather than anie other?

C. The number of seaven doth signifie perfection in the Scripture: wherefore the seauenth day was most meet to set out vnto vs a thing that shold still continue. Moreover, it putteth vs in remembrance, that our spirituall rest is but begun in this life, neither shall it bee perfect, till wee depart this world.

WHat is meaned by that which our Lord alleadgeth heere, saying, that it behooveth

vs to rest, for so much as hee hath done the same?

C. When God had created all his works in six dayes, he appointed the seaventh to the consideration of his works: and to the intent wee might bee the more stirred thereto hee setteth forth his owne ensample vnto vs, because there is nothing so much to bee desired, as to become lyke vnto him.

M. Must wee then daylie meditate the workes of God? or is it enough to haue mynde of them one day in the Weeke?

C. Our duetie is to be exercised daylie therein: but for our weaknesse sake, there is one certain day appointed: & this is y^e politicke order whereof I speak.

M. What order is then to bee observed that day?

C. That the people come together and giue diligent eare to the word of God, vse common prayers, and make profession of their Fayth and Religion.

M. What meanest thou by saying, That it was partlie ordayned for the ease of servants?

C. That they which be vnder the power of others, might bee released somewhat of their labours: the which thing also serbeth to the furtherance of the Common-wealth: for so much as euerie man hath just cause to bee readier, willinglie to trauell the other six dayes, when they consider that they may take their rest on the seaventh.

M. Let vs now see how this Commandement belongeth vnto vs?

C. As touching the ceremonie thereof it is abolished: for wee haue the accomplishment thereof in Christ.

M. How so?

C. For our olde man is now eternified, by the vertue of his death, and through his Resurrection wee are raised agayne into a new life.

M. What is there then in this Commandement that concerneth vs?

C. We are bound to obserue the politicke order appoynted in the Church, for the hearing of God's Word, for coming together to make common Prayers, and for the right vse of the Sacraments.

M. And doeth the figure profite vs no more?

C. Yes verilie: for it leads vs to the trueth of that thing, whereof the Sabbath day is a figure, which is, that we being made the true members of Christ, ought to cease from our owne works, and commit our selues whollie vnto God's governance.

XXVIII. Let vs come now to the second Table?

C. Honour thy Father and thy Mother.

M. What dost thou meane by this word, Honour?

C. That Children vse humble obedience towards their Father, and Mother, bearing a reverent mynde toward them, readie to assaist and ayde them, and willing to doe after their commandements, according to their duetie.

M. Proceede.

C. God ioyneth also a promise to this Commandement, saying, That thy dayes may bee prolonged in the land, which the Lord thy God hath given thee.

M. What is the meaning of this promise?

C. That God will endue them with a long life, which haue their Father & Mother in due reuerence.

M. How commeth it to passe that God promiseth

man

man to prolong his life (as if that were a speciall benefite) since this life present is so full of miserie?

C. Though our lyfe bee never so full of wretchednesse, yet it is the blessing of God hnto the faythfull, at the least for this one cause, that it is a token of his fatherlie laboure in that hee now sheweth them heere, and preserveth them.

M. May a man rather of the contrarie part, that he who liveth not manie yeares is accursed of God?

C. No, but rather it cometh to passe manie tymes, that the Lord taketh them sooner of all out of this world, whom hee loveth most dearelie.

M. In doing thus, it seemeth that hee keepeth not alwayes promise?

C. What promise soever God maketh vs touching the benefits of this world, we ought to take it with this condition, so farre forth as it shall be expedient for the health of our soules: for it were a contrarie order, not to haue a chiefe regard of the Soule.

M. And what is it to bee sayde of them that are disobedient to Father and Mother?

C. God will not onlie punish them with everlasting pain in the day of iudgemēt, but he wil execute his vengeance also on their bodies heere in this world, eyther by shortning their lyfe, eyther punishing the by a shamfull death, or some other wayes.

M. Doeth God speake expresselie of the Land of Canaan in this promise?

C. Yes, as touching the Children of Israel: but wee must now take it in a more generall signification: so that in so much as the whole Earth is the

Lordes, wee ought to acknowledge, that what Countrey so euer wee doe inhabite, God hath giuen vnto vs the same for a dwelling place.

M. Is there nothing else to bee vnderstood in this Commandement?

C. Though no mention be made in it expresselie, but of the Father and Mother, yet we must vnderstand in them all Magistrates & Superiours, for so much as there is one manner of consideration of them all. M. What is that?

C. Because God hath giuen vnto them prebeminence: for there is none authoritie of Parents, or Princes or Magistrates, or Masters, neyther anie other Office, or Title, or prebeminence, but such as God hath ordained.

XXIX. R Ehearse the sixt Commandement?

C. **R** Thou shalt not kill. (ther?

M. Is there nothing forbidden here but open mur-

C. Yes verilie: for considering that it is God who giueth this in commandement, hee doeth not onlie giue vs a law to restrayne our outward dedes, but principallie to brydle the affections of our mynde.

M. Thy meaning is then, that there is a certayne kynde of murther lying prouid in the heart, the which is forbidden heere of God?

C. It is eben so: for hatred or rancour, and all desire to doe hurt vnto our Neighbour, is murther befoze God.

M. Is it anough then, if wee beare none hatred or malice, towards anie man?

C. No: for in that that God condemneth hatred

fred, it is to bee understood also, y^e he requireth of vs to loue all mē onfeignedlie, p^rocuring their wealth.

M. What is the leaventh Commandement?

C. *Thou shalt not commit Adulterie.*

M. What is the effect of this Commandement?

C. All whozedomē is declared to bē accursed of God: and therefore it behoweth vs to refraine from it, except wē will p^roboake his w^rath against vs.

M. Is there none other thing required in this Commandement?

C. Wē must alwayes haue regard to the Law-maker, who considereth not onelie the outward worke, but rather the affection of the Heart.

M. What is heere more requyred?

C. For so much as our Bodies and Soules are the Temples of the holie Spirit, that wē keepe them in all purenesse: and therefore wē must not onlie bē chaste as touching the carnall Act: but also in Heart, wordes, and behaviour: so that there must bee no part in vs defiled, or vnchaste.

XXX. GOE on to the eyght Commandement?

C. *Thou shalt not steale.*

M. Doeth this Commandement forbid onlie such robberies as bee punished by common Lawes? yether doeth it reach anie further?

C. This Commandement reacheth vnto all vnlawfull & deceiueable occupations, wherebp wē plucke vnto vs any part of our neighbours substance, whether it bē bp violence, by fraude, or by anie other meanes, that God hath not allowed by his Word.

M. Is it anough if a man refraine from the deepe
doing

doing? either is it forbidde also to desire such things?

C. Wee must alwayes haue consideration, that God was the maker of this Law, who for so much as he is a Spirit, hath not onlie regarde to robberies that hee committed indeede: but hee considereth as well our secret enterpryses, our deuyses, and purposes, and the desires of our myndes, to come by riches, thzough our neighbours losse.

M. What behooveth vs then to doe?

C. Wee are bound to doe our endeavour, that euerie man may haue his due and right.

M. What is the ninth Commandement?

C. *Thou shalt not beare false witnesse agaynst thy Neyghbour?*

M. Doth God forbid in this Cōmandement open perjurie before a Iudge only? either are we charged to make no lie to the disprofite of our Neyghbour?

C. Under one kynde hee giues a generall doctrine, meaning, that we may not speake any thing to the reproach of our Neyghbour falselie: and that we map in no wyse backe-bite him, or make lies of him, where-by hee might sustayne losse in his Goods, or be hindered in his good Name.

M. Wherefore doeth hee speake expresselie of open perjuries?

C. To the intent, that we might the moze earnestly detest this vice of back-biting, and lying: signifying vnto vs withall y whosoever doth accuse him selfe to speake slanderously of his Neyghbour, or to make anie lie to his hindrance prouile, he wil not be ashamed shortly after to forswear himselfe openly.

M. Bee slanderous and lying wordes forbidden heere onlie? eyther bee wee also restrained from all evill thinking?

C. As well the one as the other, by the reason which wee haue already alleadged: for that that is evill in the doing before men, is as evill to be willed, or thought, before God.

M. Declare this in few wordes?

C. Wee are taught by this Commandement, not to judge evill, or to speake anie wordes that sound to the reproach of others: but rather to haue a good opinion of our neighbours, and to maintaine their good name, so farre forth as the trueth will beare vs.

XXXI. **L** Et vs come to the last Commandement?

C. **L** Thou shalt not covet thy Neyghbours house, neyther shalt thou covet thy Neyghbours Wyfe, nor his Man-servant, nor his Mayde, nor his Oxe, nor his Asse, neyther anie thing that is thy Neyghbours.

M. Seeing the whole Law is spirituall as thou hast sayde, and for so much as everie one of the other Commandements were ordayned, as well to correct the rebellious affections of the Heart, as to governe the outward doings, it appeareth that this Commandement is superfluous?

C. In the other Commandements God would suppress our will and affections: but heere in this hee utterlie inhibiteth all evill thoughts, light motions, sudden affections; yea, though wee never fulfillie purpose, nor consent willinglie to doe them.

M. Sayest thou then, that the least motion or temptation, that can enter into the thought of a
fayth-

saythfull man, is sinne, though hee stryue agaynst it, and will not by anie meanes consent vnto it?

C. It is certayne, that all evill thoughts and motions proceed out of our corrupt nature, whereof I conclude, That the Lusts which do kindle or stirre vp Man's Heart to doe amisse, though hee never consent to doe the thing, be never the lesse directed agaynst this Commandement.

M. This is then briefely thy saying, that as evill lustes, where-vnto men consent, and subject themselves, are reprooved as sin in the former Commandements: even so by this Commandement God requireth of vs such perfection, that there may not so much as one evill motion once enter into our Hearts, the which may provoake vs to doe amisse?

C. Even so I meane.

M. May wee not now make a brieife summe of the whole Law?

C. Verie easie: for the whole Law is comprehended in these two points: The one is, That wee loue God with all our Heart, with all our Soule, and with all our whole Mynde: The other is, That wee loue our Neighbour as our selfe.

M. What is concluded in the loue of God?

C. To loue him as our God, that wee acknowledge and take him for our Soueraigne Lord, Master, and Saviour, and Father: so that there-by our duetie is to loue him, to feare him, to honour him, to put our whole trust in him, and to obey him.

M. What doest thou meane by these words *With all our Heart, all our Soule, and all our whole Mynde?*

At

C. It is, that we loue God with such a zeale & feruent affection, that there may be in vs no desire, no will, no thought, no endeavour, contrarie vnto his loue.

32 V V Hat is the meaning of the second point?

C. As we bee naturallie inclined to loue our selues, and as this affection doth passe all the rest, even so our loue towards our neighbours ought in such sort to beare rule in our hearts, that it should guide vs altogether, and should bee a Line and Rule thereby to order all our thoughts and deedes.

M. And what meanest thou, when thou sayest, Our Neighbours?

C. I doe not onlie signifie our Kintred, Friends, and such others, as be of our familiar acquaintance: but such also as are strangers vnto vs. And moze than that, our verie Enemies.

M. How are wee bound vnto them?

C. There is a Bond where-by God hath knit all Men together, which is holie, and cannot bee broken by anie Man's Malice.

M. Then thou wilt say, that if anie man hate vs, that cometh of himselfe: & yet by the verie order which God himselfe hath appoynted, hee ceaseth not to continue still our Neighbour, & we are bound even so to take him?

C. So I meane.

M. Since the Law requireth such a perfect seruing of God, is not everie Christian man bound to frame his lyfe after the same?

C. Yes, verillie: But wee haue in vs so much weaknesse, that there is no man which fullie doeth perfozme all that the Law requyrezeth.

V Vhy

M. Why doth God therefore require of vs such an exquisite perfectiō, as we be not able to reach vnto?

C. God requyrezeth nothing of vs but that which wee are bound to doe: but if wee giue diligence to frame our liues to this Rule, set forth in the Law, then all bee it wee bee farre from attayning vnto the perfection there-of, yet the Lord will not lay to our charge, our default

M. Speakest thou generallie of all men, or of the Faythfull onlie?

C. No man is able to begin to doe the least poynt that the Law requyrezeth, vntill hee bee regenerate thzogh the Spirit of God. Moreover, if it were possible to find out anie nã who were able to perform some part of that y^e Law demands it should not be anough to discharge him befoze God: for the Lord pronounceth, *That who so ever doeth not thzoughlie accomplish euerie poynt containd in the Law, is accursed.*

XXXIII. **H**ere-of wee must needes gather, that the Law hath two distinct offices, according as there bee two sorts of men?

C. What else? For as touching them that be lieue not, it serbeth to none other purpose, but to reprove them, and to take from them all manner of occasion to excuse themselves befoze God: and this is that which S. Paul speaketh, naming it, *The instrument of Death and Damnation:* But as touching the Faythfull, it serbeth to another vse.

M. To what?

C. First, the Law maketh it knowne vnto them, that they cannot bee justified by their woorks: and so by

so by humbling them, it doeth stirre them to search their salvation in Christ. Secondlie, whereas it requieth moze than is possible for anie man to doe, it warneth them to pray vnto God, that he would giue them strength: and also doeth put them daplie in remembrance of their faultes, to beate downe their pride. Thirdlie, it serbeth them in stead of a hyppole, to holde them fast in the feare of God.

M. Then albeit for the time of this transitorie life we never accomplishe the Law, yet it is not to be thoght a vaine thing, that it requyeth of vs such a perfectiō: for thereby it setteth vp a marke vnto vs, to the end that we may everie one according to the grace wherewith God hath endewed vs, might continuallie with so much more fervent affection walke rowardes it, and studie daylie more and more to come vnto it?

C. So it is meaned.

M. Have wee not a perfect rule of all righteousnesse set out in the Law?

C. Yes: so perfect, that God demandeth none other thing of vs, than to follow it: and contrarie- wise, God disalloweth and refuseth what-so-ever man taketh in hand to doe besides: for obedience is the onlie sacrifice which hee requyzeth.

M. To what purpose then doe all these monitions, declarations, exhortations, and Commandementes serue, which the Prophets make, and the Apostles?

C. They are nothing else, but expositions of the Law, which leade vs to the obedience of the Law, rather than draw vs from it.

M. Yet it seemeth, that the Law doeth not see

out euerie man's peculiar vocation?

C. Whereas the Law of God prescribeth, that we ought to render vnto euerie mā that that is his due, we may right well gather thereof, what euerie man's duetie is in this state and calling. farther, as we haue already saide, the residue of the Scripture maketh a moze particular and plaine declaration of the same: for the selfesame thinges which God hath in few wordes comprehended in these Tables of his Commandements. other partes of Scripture doe intreat heere & there moze at large.

XXXIV. **S**EEING wee haue now spoken sufficientlie of the rightseruing of God; that is to say, Of obedience to his will, which is the second part of the honour due vnto him, let vs now also treat of the third poynt?

C. We haue sayde here before, That the third manner of honour which God demaundeth of vs, is to call vpon him, and to seeke for helpe onlie at his hand, in all our needes.

M. Doest thou meane, that wee must call onlie vpon him alone?

C. Yea: for hee challengeth this, as a peculiar honour, due vnto his diuine Majestie.

M. Since it is so, after what sort is it lawfull for vs to require succour at man's hand?

C. There is a great difference betweene these two things: For wee call vpon the Name of God, to protest, That wee looke for none other helpe but onlie at his hand: having all our whole affiance in him, & in none else. Yet in the meane time we seeke
the

the helpe of men, so farre forth as God giveth vs leaue, & as he hath lent them meanes to succour vs.

M. Then, to demandaund succour of men, is nothing at all contrarie to this, That wee are bound to make our Prayers onlie vnto God for helpe, for so much as wee put not our trust in men, neyther seeke their succour, but so farre forth, as God hath ordayned them Ministers, and bestowers of his goods, to our necessitie, and comfort?

C. You say well: and in verie Deede whatsoeuer benefite we receiue at anie mans hands, wee are bound to take it, euen as if God himselfe did deliuer it vnto vs: For the truth is, that it is he, who sendeth vs all these things by their hands.

M. Is it not the our duetie, to giue thanks vnto me, for their benefits, seing the law of nature so teacheth?

C. Yes, if it were for no more: but for that it hath pleased God to call them to such honour, as to bee dealers & distributors of his benefites: for God in so doing, doth binde vs vnto them: and will, that wee take the same thankfullie at their hands.

M. It appeareth by this, that wee may not call vpon Angels, or Saints departed, for helpe?

C. It is certaine: for touching Saints departed, God hath not appointed vnto them any such office, as to helpe vs: and as concerning his Angels, although hee doeth vse them as ministers, to serue for our health, yet it is not his will, that wee should call vpon them for helpe, either haue our refuge vnto them in time of neede.

M. Then whatsoeuer is not agreeable to the or-

der which God hath set forth vnto vs, is repugnant vnto his will?

C. I meane no lesse: for if so be we be not content with y^e order which God by his word hath set forth vnto vs, it is a most certaine token of infidelitie. Moreover, if in stead of seeking vnto God alone for help in all our needs, we shall haue recourse vnto Angels, or any other creatures, putting any part of our confidence in them, we commit there-in damnable Idolatrie, by attributing vnto thē that thing which ought to be peculiarly reserved vnto God.

XXXV. L Et vs come now to the right manner of Prayer vnto God. Is it anough to pray with the Tongue? cyther is a fervent Mynde and earnest affection of the Heart also requyred?

C. The Tongue is not alwayes necessarie in praying, but the vnderstanding and earnest affection are alwayes necessarie requyred.

M. How prooue you that?

C. For so much as God is a Spirit, hee requyret alwayes the Heart: and as at all other tymes, so especiallie in tyme of Prayer, when we shew our selues in his presence, and enter into communication with him: and there-vpon hee maketh a restraint of his promise, saying, That hee will be at hand, to heare onlie all them that call vpon him in Trueth: contrarie-wyse, hee pronounceth all them accursed, which pray hypocriticallie, or without an earnest affection.

M. Then all such Prayers as bee made onlie with the mouth, bee vnprofitable, and to no vse?

They

C. They be not onlie vnprofitable, but provoke God to displeasure.

M. What manner of affection is requyred, to make the Prayer acceptable?

C. Wee must first of all haue such a feeling of our povertie and wretchednesse, that wee may perceiue an earnest beration, and grieve of mynd, thorough the loathsomnesse of sinne: wee must also haue a seruent desire to obtayne grace at Gods Hands: which desire must kindle our hearts, and engender in vs a seruent Prayer.

M. Doe these things proccede of our nature? eyther are they given vnto vs by the speciall goodness of God?

C. God must worke heere-in, for wee are of our selues dull, and without all list to Prayer: but the Spirit of God doeth stirre vp in our heartes such sighes, as no Tongue is able to expresse and embeweth our mynde with such zeale, and seruent affection, as God requyeth in Prayer.

M. Doeth this doctrine teach vs, that wee ought not to dispose and stirre vp our selues to Prayer?

C. Nothinglesse, but rather contrariwise, so oft as wee doe feele our selues cold, and not disposed to Prayer, wee ought to make our supplication vnto the Lord, that it would please him to inflame vs wth his Spirit where-by weemay be framed to prayer, with such affection of mynde as wee ought to doe.

M. As touching the vse of the Tongue, thou doest not count it vtterlie vnprofitable in making of Prayers?

C. No: for the words which the tongue uttereth, doe many times helpe, stirre vp, and confirme the minde, so that it is not so easilie drawne from God. Moreover, forsomuch as the tongue is created of God, for his glorie, aboue all other members of the bodie, it is reason, that the tongue bee employed by all meanes, vnto that vse. Finallie, the verie fervent affection of y^e heart doth manie times, through a vehement motion inforce the tongue to speake, though a man bee not of purpose to doe it.

M. Since it is as thou sayest, Vnto what purpose is it to pray in a Language which a man doeth not vnderstand?

C. It is a verie mocking of God, and a superstitious hypocrisie.

XXXVI. **W**Hen wee make our Prayers vnto God, doe wee it at all adventures, without sure knowledge whether wee shall obtaine anie profite, or not? Eyther ought wee to be surelie perswaded, That our Prayers will bee heard?

C. We must haue this evermore as a sure ground in all our prayers, That they shall bee excepted of God, and that we shall obtaine our request, so farre forth as shall bee expedient and necessarie for vs: whereupon Saint Paul saith, That the right invocation and praying vnto God, proceedeth of faith: for if wee haue not a sure trust in the mercies of God, it is impossible to make our prayers vnto him aright.

M. What sayest thou then of them that bee in doubt, whether God will heare them, or not?

These

C. Their prayers are vtterlie vnde, seeing God hath made no promise to anie such prayers: for Hee saith, Whatsoever wee shall aske, if wee beliene, Hee shall grant it vnto vs.

M. It remaineth, to know by what meanes, and in whose Name, we may come by this sure confidence, to present our selues before God, considering that wee are vile sinners, and farre vnworthie so to doe?

C. First of all, wee haue promises of God, wherevpon wee must stay our mindes, without habing anie regard of our owne worthinesse. Secondlie, if we be the children of God, Hee doth incourage vs, and push vs forward, with His holie Spirit, to come to him familiarlie, as to our Father: and that wee should not bee afrayde to come befoze his glorious Majestie, although we be but as poore worms of the earth, and most wretched sinners; hee hath giben vnto vs our Lord Iesus, to be our Mediator, to the intent, that we, by the meanes of his merites, habing recourse vnto God, might haue an assured trust to finde grace.

M. Doest thou meane it thus, That wee may not call vpon God by Prayer, vnlesse it bee done in the Name of our Saviour Christ?

C. Yea: for wee haue an expresse commaundement so to doe: and in so doing, we haue a sure promise, that through his Intercession, all our requests shall bee granted vnto vs.

M. Is it not then a foolish presumption, to present our selues boldlie before God, since wee haue **CHRIST** for our Advocate, and set him before

vs, to the ende that God may, even for his sake, accept both vs, and our Prayers?

C. **Y**ea, verilie: for wee make our Prayers, as it were, by his own mouth, for so much as he himselfe openeth the way for vs, & maketh our prayers to be heard: yea, and entreateth also continuallie for vs.

XXXVII. **L**. Et vs treat now of the substance of our Prayers. Is it lawfull for vs to pray for all things that wee fantasie? eyther is there a certayne Rule to pray?

C. If wee should followe our owne fantasie, in making our Prayers, they would bee verie evill framed; for wee are so blynded, that wee are not able to judge what is meet to bee prayed for. Moreover all our desires are so inordinate, that it is expedient for vs to bypasse them.

M. What is then to bee done?

C. Wee must learne of God, what is meete to bee prayed for, seeing hee alone knoweth what is necessarie for vs, and that hee leadeth vs, as it were by the hand; so that wee, our owne selves, doe nothing else but follow.

M. What instruction hath hee given vs for prayer?

C. Wee hath taught vs sufficientlie how & wherefore to pray, throughout the whole Scripture: but to the intent to bring vs vnto a certaine and sure marke, hee hath set forth vnto vs a manner of prayer, wher in he hath briefely comprehended all such points as are meete and lawfull to demand.

M. Rehearse that forme of Prayer?

C. It is that verie same which our Lord Iesus taught

OF PRAYER.

taught his Disciples to pray: for when they asked of him how they should pray, he answered, that they should say on this wise: *Our Father, which art in Heaven, Hallowed bee Thy Name: Thy Kingdome come: Thy Will bee done on Earth, as it is in Heaven: Giue vs this day our daylie Bread: And forgine vs our Debtes, even as wee forgine our Debtors: And leade vs not into temptation, but deliver vs from euill: For Thyne is the Kingdome, the Power, and the Glorie, for ever, and ever, Amen.*

M. For the more easie vnderstanding here-of, tell mee how manie Petitions bee contayned heere-in?

C. Sixe: where-of the first three concerne the glorie of God, without anie consideration of our selues: and the other three touch vs properlie, concerning our weale and profite.

M. Why then, ought wee to desire anie thing of God, that bringeth no manner of commoditie vnto our selues?

C. This is true that God of his infinite goodnesse, doth dispose and order all things in such sort, that nothing can turne to the glorie of his Name, which is not also profitable vnto vs: so that when his Name is sanctified and honoured, he waketh it redound to our sanctification: and when his Kingdome commeth, wee are, after a sort, part-takers there-of: yet notwithstanding, our duetie is at such time as wee aske these things, to haue onlie regard to his honour, without anie consideration to our selues, or to our owne commoditie or profite.

M. By thy saying then, though these three first petitions are greatlie profitable vnto vs, yet we may

not make them for anie other purpose, but onlie to desire to haue God honoured?

C. It is eben so: and lyketwse, albeit the thre last requests be ordained to pray for things expedient and necessarie for vs: yet eben in them also wee ought most earnestlie to seeke God's honour, so that it must be the chiefe ende, and marke, wherevnto all our wishings and desires be directed.

XXXVIII **L** Et vs now come to the exposition of **Lit**: and before that wee proceede anie farther, wherefore is God named heere our Father, rather than by some other name?

C. Since in tyme of Prayer speciallie wee ought to haue a stedfast assurance of God's favour in our consciences, it pleaseth God to be called of vs by a name which soundeth nothing but all sweetnesse, bountie, & mercifulnesse, there-by to drive away all doubtfulnessse, and feare, and to make vs conceiue a bolde courage to come familiarlie to his presence.

M. May wee then come boldlie and familiarlie vnto God, even as a Chylde may vnto his Father?

C. Yea, and that with a great deale more assured confidence to obtaine whatsoeber we shall desire: for if wee, beeing evill, cannot chouse but giue vnto our Children Bread and Meat, when they aske it, how much lesse can our heauenlie Father refuse to giue vs such things as we haue neede of; since he is not onlie good, but the verie soveraigne goodnes it selfe?

M. May wee not prooue sufficientlie by this, that God is named our Father, the same thing which wee affirmed touching Christ, that our Prayers ought

ought to bee grounded vpon sure trust in his merites and intercession?

C. Yes, verilie: for God doeth acknowledge vs none otherwise to bee his Chilozen, but onlie in so much as we be the members of his Sonne Christ.

M. Wherefore doest thou not rather call God thy Father than our Father, as it were in common?

C. Everie faithfull man may right wel call God his father particularlie, but in this forme of prayer our Saviour Christ doeth teach vs to pray in cōmon, & we might remember thereby the duetie and charity which we ought to our neighbours in our prayers, and to admenish vs, not to care onlie for our selues.

M. What meaneth this Clause, *Which art in Heaven*?

C. It is as much to say, as to name him High, Mightie, and Incomprehensible.

M. Vnto what purpose serueth that?

C. That when we call vpon him by prayer, we might learne to lift vp our mindes, and to withdrawe our imaginations from thinking anie thing of him worldlie or earthlie: And that we should not measure him by our fleshlie judgement, to make him subject vnto our will, or appetite: but rather, that wee might even with all humblenesse of mynde, honour his glorious Majestie: and also, that wee might haue occasion to put so much the more our trust assuredlie in him, considering that hee is Lord and Master of all.

M. Make an Exposition vpon the first Pétition.

C. The Name of God is his honour & Renowne, whereby he is sanctified and praised amongst men: there

Wherefore, wee desire, that his glorie may bee advanced aboue all things, and euerie-where.

M. Doest thou meane, That this his glorie may eyther increase, or diminish?

C. No, verilie, in it selfe: but the meaning hereof is, That it may be knowne as it ought to be: & that all the works which God doeth, may appeare vnto Men to be glorious, euen as they be in verie deede: so that hee might by all meanes bee magnified.

M. What doest thou meane in the second request, by the Kingdome of God?

C. This Kingdome consisteth principallie in two poynts: that is to say, first, in that hee governeth his elect through his holie Spirit: And againe, in that hee destroyeth the wicked, which will not become subject to his Kingdome: to the ende, that it may eidentlie appeare, that there is no power able to withstand his power.

M. What vnderstandest thou in praying, that his Kingdome may come?

C. That it would please God, from day to day to increase the number of his saythfull flocke: that hee would continuallie more and more bestow the gifts of his holie Spirit amongst them, vntill the tyme come, when they shall bee fullie replenished: That hee would cause also the light of his Trueth, more and more to shyne: and that hee would in such wise make his iustice to bee knowne, that the Deuill, and his kingdome of darknesse, may come to vtter confusion: and that all wickednesse may bee cleane abolished, and rooted out.

M. Is

M. Is not this request performed daylie?

C. It is partlie fulfilled: yet wee desire that it may bee continuallie increased and aduanced, vntill such tyme as it shall come to full perfection: which thing shall bee at the day of Iudgement, what tyme God alone shall bee magnified, and all Creatures shall bee abased, and subject vnto his Majestie: and so hee shall bee all in all things.

XL. **I**N what senſe prayest thou, that God's Will may bee done?

C. That all Creatures may bee subject to him, and obey him, in such sort, that what-so-ever is done, may bee pleasant to him.

M. Doeſt thou meane then, that nothing may bee done contrarie to his Will?

C. Our request is not onelie, that hee would bring all things to passe as hee hath appoynted, by his vnſearchable Counsell; but that hee would beate downe all rebellion, so that all willes may obey his will onlie.

M. In so doing, doe wee not vtterlie refuse our owne willes?

C. Yes, vtterlie: and wee pray not onlie, that hee would bring to nought such desires, as bee against his will: but that hee would also create in vs new myndes and new hearts: that our owne will being set apart, his Spirit may worke such a will in vs, as may bee in all poynts agreeable to him.

M. Wherefore putteth thou vnto it, *On Earth,* as it is in *Heaven?*

C. Because the Angels, which bee his heauenlie creatures

creatures, study nothing but to please him, without any motion to the contrary. we desire that the like may be done in the Church, and that all men be framed to a like willing obedience.

XLI Come now to the second part. What dost thou meane by the *daylie bread*, which thou askest?

C. That word containeth all things whereof we haue neede in this present life, not onlie as touching meat, drinke, and cloathes, but all manner of things that God knoweth to bee expedient for vs in this world, whereby wee haue the fruition of his benefites in quietnesse.

M. Why beggest thou of God thy daylie nourishment, since hee hath given a charge vnto all men, to get their living with the labour of their hands?

C. Albeit wee are commanded to labour for our liuing, yet all our labour, diligence, and provision that wee can make, is not able to procure vs a liuing, but the onlie blessing of God vpon our hands and travell, which prospereth the things wee goe about in his Name. Moreover, this is to be considered, that it is not meate nor drinke that nourisheth vs, (notwithstanding wee bee commanded to make provision for these things) but the power of God maintaineth our lyfe, and wee vse them onlie as instruments.

M. Why callest thou it our Bread, since wee desire that it may bee given vs?

C. That commeth of the onlie bountifullnesse of God, whose pleasure it was to call it ours, albeit it was nothing at all due vnto vs: and againe, by
this

this word wee are put in remembrance, not to desire another mans bread, but that onlie which wee shall come by, by honest and lawfull meanes, agreeable to Gods ordinance.

M. Why sayest thou, *This Day*, and *Daylie*?

C. These two wordes doe teach vs to bee contented, and not to wish moze than is sufficient for our necessitie.

M. Seeing this is a common prayer, belonging indifferentlie vnto all men, how is it that the rich (who haue provided abundance of goodes for a long time) may make this Petition for one day?

C. All men, both rich & poore, must vnderstand, that what goods soeuer they haue, they can nothing profite them, but so farre forth as it pleaseth God to giue them the vse thereof: so that when wee haue plentie, yet wee haue nothing, vnlesse he of his goodness giue vs also the fruition and vse of the same.

XLII **V** Hat is contained in the fife request?

C. That it would please God to forgive vs our debts.

M. Is there anie man living so just, that hee needeth not to make this request?

C. No, surelie: for our Lord Iesus prescribeth this forme of prayer to his Apostles, for y^e behoue of his whole Church. So then, whosoever would exempt himselfe from this, refuseth to be of the companie of Christs flocke: and in verie deed the Scripture doth plainlie testifie, that the most perfect man y^e is, if he would alleadge one point to iustifie himselfe thereby before God, should bee found faultie in a thousand.

And. It is meete therefore, that euerie man may haue recourse continuallie to God's Mercie.

M. After what sort thinkest thou that our sinnes bee pardoned vs ?

C. Even as the verie words of Christ doe sound, for so much as our sinnes be as debts, whereby we are holden fast bound vnder the danger of everlasting damnation, wee make supplication vnto God, that hee would of his meere goodnesse pardon them.

M. Thou meanest then, that we obtaine forgiveness of our sinnes, by the free mercie of God onlie?

C. Yea, for wee can by no meanes make amends for the least fault that wee haue committed, if God did not vse his bountifull liberalitie towards vs, forgiving them frelie euerie one.

M. What profite commeth to vs by that, that wee are pardoned of our sinnes ?

C. By this meanes, wee are acceptable vnto God, as if wee were just and innocent : also our Consciences bee surelie perswaded in his fatherlie loue towards vs, where-by wee attayne to everlasting lyfe and felicitie.

M. When thou makest thy Prayer, that hee would pardon vs our Debtes, even as wee pardon our Debtors, doest thou meane heere-by, that wee desire to haue our sinnes forgiven, in that, that wee forgive other men their faults ?

C. No, verilie: for by that meanes we should not haue pardon of our sinnes frelie, neyther should the remission of them bee sufficientlie grounded vpon the satisfaction which was made in the death of Christ

Christ, as it ought to be: but in y^e that we forget the wrongs done vnto vs, we follow his ensample in gentlenesse and meeknesse. And now to declare that we are his children, he hath given vs this as a badge to be knowne by, & to certifie our selues, that we are so. On the other part also hee doth vs to wit, that we may looke for nothing of him but extremitie and rigour, if we be not readie to pardon and show fauour vnto them which bee in fault towarde vs.

M. Thou meanest then, that God heere refuseth to take them for his children, which cannot forget wrongs committed against them, & that they should not thinke themselues to bee partakers of the heauenlie forgiveness?

C. Yea, verilie: and also to the ende that all men might haue knowledge, that the selfe-same measure which they mete vnto others, shall bee payed vnto them againe.

XLIII. **V**hat is the next Petition?

C. **V**Leade vs not into temptation, but deliver vs from euill.

M. Makest thou but one request of this?

C. No: for the second part doth expone the first.

M. What is the substance of this petition?

C. We desire, y^e God doe not suffer vs to fall to wickednes, neither permit vs to be overcome of y^e devil, noz to be led with y^e naughtyie lusts of our flesh, which continuallie warre against vs: but that hee would giue vnto vs power to withstand them, holding vs vp with his hand, and keeping vs alwayes in his safeguarde, to bee our protectoz and guide.

M. By what meanes is this brought to passe?

C. What time God doeth guide vs by his holie Spirit, thereby causing vs to loue goodnesse, and to hate euill, to seeke after righteousnesse, and to flee from sinne: for by his holie Spirit wee overcome the Devill, sinne, and the flesh.

M. Hath everie man neede thus to bee guided?

C. Yea, everie man: for the devill watcheth continually for vs, eve as a roaring lion, ready to devour vs: & we on the other part be so feeble and fraile, that he would out of hand overcome vs, if God did not both strengthen vs, and giue vs the Victorie.

M. What signifieth this word *Temptation*?

C. The wylie guiles and subtile assaultes of the Devill, wherewith hee assaulteth vs, for so much as we are naturallie apt to be deceived, yea, readie to deceiue our selues, and our will is whollie bent to doe euill, and no whit to doe good.

M. But wherefore requirest thou of God, that he doe not leade vs into Temptation, since that it is an office belonging peculiarie vnto the Devill?

C. God of his infinite mercie doeth preserve his faithful, not suffering the devill to leade them out of the way, neither permitting that sinne haue the upper hand of them: so likewise he doth not only giue vp, cast off, and with-draw his grace from such as hee will punish; but also hee delibereth them to the devill, committing them to his tyrannie: he stryket them with blindnesse, and giveth them vp into reprobate mindes, that they become utterlie slaves to sinne, and subiect to all temptations.

What

M. What meaneth the clause which followeth,
For vnto thee belongeth the Kingdome, the power, and
the glorie, for ever?

C. It putteth vs againe in remembrance, that our
prayers bee grounded vpon God, and vpon his Al-
mightie power and goodnesse, and not in anie thing
that is in vs, since wee of our selues bee vnworthie
once to open our mouthes to cal vpon him: againe,
we are taught hereby to conclude all our prayers
in the praising of his power and goodnesse.

XLIII **I**S it not lawfull for vs to aske anie other
petition, or thing than is heere rehearsed?

C. Albeit we are not forbidden here to vse other
wordes, and to frame them also after another sort,
yet there can no prayer bee acceptable vnto God,
vnlesse it bee in effect and sence framed after this,
which is vnto vs as it were a perfect rule, where-
by to pray as we ought to doe.

M. It seemeth now convenient time to come to the
fourth part, touching the Honour due vnto God?

C. We haue sayde already, that it consisteth in
acknowledging with the heart, and in confessing
with the mouth, that God is the Authoz of all good-
nesse, that thereby wee may honour him.

M. Hath God set foorth no rule, to teach vs how
wee should doe this?

C. All the ensamples in the Scripture of praising
and thanksgiving, ought to bee as rules vnto vs.

M. Is there nothing contained in the Lord's
Prayer, touching this matter?

C. Yes, for in that we pray that his Name may

be glorified, we desire also, that all his works may be seene according as they bee indeed, excellent, and praise worthe; in such sort, that if he punish vs, we may thereby praise the brightness of his judgement: if he pardon our faults, we may thereby haue occasion to magnifie his merrie: when he performeth his promise, we may acknowledge him to be the infallible Trueth; briefely, we require that there be nothing at all done, wherein the brightness of his glorie be not shewne forth vnto vs: and this is to giue him the laude and praise of all goodnesse.

M. What conclusion may wee gather of all that wee haue hitherto spoken?

C. Wee may well conclude of this, the saying of Christ, That this is lyfe everlasting, to know the verie living God, and him whom he hath sent, our Saviour Christ: to know him, I say, to the ende to render due honour vnto him, that thereby hee may become vnto vs, not onlie a Lord, and Master, but also a Father and Saviour: whereby we also on the other part may be his seruaunts, his childzen, and a people whollie consecrated to his glorie.

45 What is the means to come by a state so excellent?

C. Wee hath for the same purpose left with vs his holy Word, which is vnto vs, as it were an entrie into the Kingdome of Heauen.

M. Where shall wee seeke for this his word?

C. It is contained in the holie Scripture.

M. How must wee vse this Word, to haue this profit by it?

C. We must receiue it, being perfectly perswaded

bed thereof in our conscience, as of an undoubted Truth, sent downe from Heauen, submitting our selues vnto it with due obedience, loving it heartily, with a seruent and vnfeigned affection, having it so painted in our hearts, that wee may follow it, and confoyme our liues whollie vnto it.

M. Doe all these thinges lye in our power?

C. No, not one of them all, but God worketh them in our hearts, in this wise by his holie Spirit.

M. Is it not required of our part, that wee take paines, and doe our diligence, both to heare and reade this doctrine which is set forth vnto vs?

C. Yes, doubtlesse: and first, it is requisite that euerie man privatelie in his own house giue himselfe to y^e studie of this word: but principallie euerie man is bound to haunt duely all Sermons made in the Congregation of Christ, where this word is expounded.

M. Thinkest thou then, that it is not enough that euerie man doe giue diligence to reade Gods Word in his owne house, vnlesse they come also together, to heare it preached openlie?

C. I thinke it necessarie, if God of his goodnesse doe provide such meanes, that we may heare it openly.

M. What is the reason?

C. Because our Saviour hath set and established this order in his Church, not to the end that two or thre only should obserue it, but as a generall order for all men: And he hath likewise declared, that this is the only way to build his Church, and to preserve the same: let vs therefore euerie one bee content to haue recourse to this rule, & not bee wiser than our Master.

M. Is it then a thing necessarie to haue Pastors and Ministers in the Church?

C. Yea, verilie, necessarie, and at their mouthes men are bound to receiue the word of the Lord with all humble obedience: so that whosoever doth set light of them, and regard not to heare their sayings, they also contemne Iesus Christ, and diuide themselves from the fellowship of his flocke.

M. Is it sufficient that wee haue beene once instructed by their meanes? either else must we heare their doctrine continuallie?

C. It is nothing if a man beginne well, vnlesse hee continue still in the same: For wee must keepe vs in Christ's Schoole, and continue his Schollers vnto the ende. And for that cause he hath ordained Ministers in the Church, to teach vs continuallie in His Name.

XLVI. IS there none other meane beside his word whereby God sheweth himselfe vnto vs?

C. God hath ioyned the Sacraments with the preaching of His word.

M. What is a Sacrament?

C. A Sacrament is an outward token of God's fauour, the which, by a visible signe doth represent vnto vs Spirituall things: to the ende, that God's Promises might take the more deere roote in our heartes, and that we might so much the more surely giue credite vnto them.

M. What? is this possible, that a visible and materiall signe should haue such vertue to certifie our Consciences?

C. No, not of it selfe: but God hath ordained it for such an ende.

M. Since it is the proper Office of God's holie Spirit, to seale and print the promises of God in our heartes, how canst thou attribute, or giue this propertie vnto the Sacraments?

C. There is a great difference betwene the one and the other: for God's Spirit is he alone, who in vertue deede is able to touch and moue our hearts, to illuminate our myndes, and to assure our consciences, in such sort, that all these ought to be accounted his only works: so that the whole praise and glorie hereof, ought to be given vnto him alone: notwithstanding it hath pleased our Lord to vse his Sacraments, as second instruments thereof, according as it seemeth good vnto him, without diminishing anie point of the vertue of his Spirit.

M. Thou meanest then, that the efficacie of the Sacrament doth not consist in the visible signe, but whollie in the working of the Spirit of God?

C. I meane even so, according as it is God's pleasure to worke by means by him ordained, without anie derogation thereby to his glorious power.

M. What mooued God to institute such instruments, or meanes?

C. Hee ordained them to helpe and comfort our weakenesse: For if we were of a spirituall nature, (as the Angels are) then wee were apt to consider both God and his manifold graces after a spirituall manner also: But for as much as wee are clogged with Earthlie Bodies, it was needfull for vs,

that God did institute sensible signes, to represent vnto vs Spirituall and Heauenlie thinges; for otherwise we could not comprehend them. Moreover, it is necessarie for vs, that all our senses bee exercysed in his holie promises, that wee might bee the better established in the same.

XLVII **S**ince God hath ordained his Sacraments for our necessitie, were it not a point of arrogancie & presumption, to thinke, that they may bee as well left off, as vsed?

C. You say trueth: so that whosoever doth willingly forebeare y^e vse of them, esteeming them as things more than neede, hee dishonoureth Iesus Christ, he refuseth grace, and doth quench his holie Spirit.

M. But what assurance of Gods grace be the Sacraments able to giue, seeing both the godlie and wicked doe receiue them?

C. Albeit the infidels and wicked doe make the grace which is presented vnto them by the Sacraments, of none effect, yet it followeth not that their office and proprietie is such.

M. How and when is it that the Sacraments haue their effect?

C. When a man receiveth them in faith, seeking onlie in them Christ and his Grace.

M. What meanest thou by saying, That we may seeke nothing else but Christ in them?

C. I signifie thereby, that we may not occupy our minds in considering the outward signs, as though we would seeke our salvation in them, neither may we imagine that there is anie peculiar vertue inclosed

closed in them: but contrariwise to take the signe
for an aide, to leade vs straight to Christ, and to
seeke in him saluation, and all our felicitie.

M. If sayth then be required in the ministration
of them, how are they given vnto vs to strengthen
vs in the faith, and to assure vs of Gods promises?

C. It is not anough that sayth be once begun in
vs for a time, but it must still bee nourished and
maintained, so that it may grow daylie, and be in-
creased in vs. For the nourishment, strength, and
increase thereof, God hath given vs the Sacra-
ments: the which thing Sainct Paul declareth,
saying, That the vse of them, is to seale the promises
of God in our hearts.

M. But is not this a token of Infidelitie, when
wee doe not belieue the promises of God, vntill
they be confirmed vnto vs by some visible signe, as
an aide joyned vnto them?

C. It is a token of a weake sayth, and yet the
Faith of all the Children of God is such, notwith-
standing they cease not therefore to be faithfull, al-
beit they haue not as yet attained vnto the per-
fection thereof: For so long as wee liue here in this
world, there abideth continually certaine remnants
of vnbeliefe in our flesh: and therefore we must en-
deavour, even by all meanes, continuallie to pro-
fite and increase in sayth.

XLVIII **H**ow manie Sacraments are there in the
Church of Christ?

C. There are two, which are comon vnto all men, &
which Christ Himselfe ordained for the faithfull.

M. What bee they?

C. Baptisme, and the Lord's Supper.

M. In what poynts doe they agree? and where in differ they, the one from the other?

C. Baptisme is vnto vs an entrie into the Church: For it witnesseth vnto vs, That whereas we were befoze Strangers from God, Wee doth now receive vs into His Familie. The Supper of the Lord is a Testimonie vnto vs, That God will now with and refresh vs with fode, even as a good Master of an House studieth to sustaine and feede such a peece of his House-holde.

M. To the ende that wee may vnderstand them both so much the better, let vs consider them apart, the one after the other. And first, what is the signification of Baptisme?

C. It standeth in two points: First, our Lord representeth vnto vs hereyn, the Remission of our sinnes: And secondlie, our Regeneration.

XLIX **W**hat similitude hath water with these things, that it may represent them?

C. First, the remission of sinnes is a manner of washing, whereby our Soules are cleansed from their filthinesse; even as the filth of our bodies is washed away with water.

M. What sayest thou of Regeneration?

C. Because the beginning of our Regeneration standeth in the mortification of our nature, and to the ende that wee become new creatures, through the Spirit of God, therefore the water is poured vpon the head, even to signifie, that wee are dead,

or buried, and that in such sort, that our rising againe to a new life, is therewithall figured, in that, that the pouring of the water is but a thing of verie short continuance, and not ordained that wee should bee drowned thereby.

M. Thou meanest not, That the water is the washing of our Soules?

C. No: for that belongeth to the Blood of our Saviour Christ alone, which was shed, that all our filth might bee wyped away, and that we might bee counted pure, and without spotte, for God: the which then taketh effect in vs, when time our Consciences be sprinkled therewith, by God's holie Spirit: but the Sacrament doth testifie and declare it vnto vs.

M. Meanest thou then, That the water standeth in none other stead vnto vs, but as a Figure?

C. It is such a Figure, as hath the Veritie joined vnto it: for God keepeth his promise and deceiveth no man. Wherefore it is certaine, that remission of sinnes, and newnesse of lfe, is offered vnto vs in Baptisme, and that wee receive there the same.

M. Is this grace received indifferentlie of all men?

C. No: for diuerse, euen through their owne wickednesse, doe cause it to stand them in no stead: and yet neuerthelesse the Sacrament loseth not its propretie, albeit that none feelee the comfort thereof, but onlie the Faithfull.

M. What thing is that, whereby our regeneration is wrought in vs?

C. By the death and resurrection of our Saviour Christ:

Christ: For his death standeth in this steade vnto vs, That by it our olde man is crucified, and our sinfull nature is, as it were, buried, so that it beareth no rule in vs. As touching the newnesse of life, which is to bee obedient to God's Will, that wee obtaine by his Resurrection.

M. How obtaine wee this Grace in Baptisme?

C. Because wee are there cloathed with Christ, and indewed with his holie Spirit, if so be that we receiue not our selues vnworthie of his promises, which are there giuen vnto vs.

M. touching our part, what is the right vse of Baptisme?

C. The right vse thereof standeth in Faith and Repentance: that is, in that wee bee sure that wee haue our consciences cleansed in the blood of Christ, and in that wee both feelee in our selues, and make it knowne to others by our works, that his Spirit abydeth in vs, to mortifie our affections, and to make vs readie to doe the Will of God.

L. Seeing all this is required in the right vsing of Baptisme, how is it that little children should bee baptized?

C. I doe not meane that Faith & Repentance ought alwayes to goe befoze the ministracion of this Sacrament, (for that is onlie requisite of them that be of age and discretion) so that it is sufficient, if the little Children shew forth the fruits of Baptisme, when they are come to sufficient age to know it.

M. How wilt thou prooue that there is none inconueniencie in this doing?

C. For in lyke manner Circumcision was a Sa-

crament of repentance, as Moses and the Prophets doe witnesse, and also a Sacrament of Faith, as Saint Paul teacheth, and yet God did not debarre little Children from the receiuing of the same.

M. No: but art thou able to prooue sufficientlie, that there is as good reason that they should bee received to Baptisme, as that the other should bee circumcised?

C. Yea, for the same promises which God did make in time past to his people Israel, are now extended vnto all coasts of the world.

M. And followeth it therefore, that we must vse also the signe?

C. Yea, if we will consider the thing effectually: For Christ hath not made vs partakers of that grace which belonged in time past to the Children of Israel, to the intent hee would in vs diminish or obscure it; but rather to shew forth his goodnesse more eidentlie, and in greater abundance.

M. Doest thou count then, that if wee did deny Baptisme to little children, the grace of God should bee diminished by the comming of Christ?

C. Yea, surelie: for we should be by that meanes destitute of the expresse signe of Gods bountifull mercie towards our children, the which thing they that were vnder the Law had: and in verie deed this thing serbeth highly to our comfort, and to the establishing of the promises which haue bene made vnto vs from the beginning.

M. Thy minde is then, that forsomuch as it pleased GOD in olde time to declare himselfe

to be the Saviour, yea, of little Children, and that he thought it also good to seale his favourable promise in their bodies, by an outward Sacrament, that therefore it is verie good reason that there be no lesse tokens of assurance after Christ's comming, since the selfe same promise continueth stil, and is more openly vttered, as well by word as by deede?

C. Yea, more oʒer, it seemeth a thing woʒthie of notable reprehension, if men would doe so much wrong vnto Children, as to denye them the signs which is a thing of lesse pʒice, since the vertue and substance of Baptisme belongeth vnto them, which is of much higher estimation.

M. For what consideration ought we to baptize little Children?

C. In token that they are inheritours of the blessing of God which is promised to the seede of the faithfull; that when they come to age, they should bee instructed what the meaning of Baptisme is, to profite themselves thereby.

LI. **L** Et vs now speake of the Supper: and first, What is the signification thereof?

C. Our Lord did ordaine it to put vs in assurance, That by the distribution of this his body & blood, our soules are nourished in the hope of life euerlasting.

M. Why is it that our Lord representeth vnto vs his Bodie by the Bread, and his Blood by the Wine?

C. To signifie vnto vs, That what property the bread hath toward our bodies, that is, to feede and sustaine them in this transitorie lyfe; the selfesame propertie also his bodie hath touching our soules, that

SACRAMENT.

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that is, to nourish them spirituallie: And in like manner as the Wine doth strengthen, comfort, and rejoyce man, even so his blood is our full sope, comfort, and spirituall strength.

M. Dost thou meane, that we must be in deepe partakers of the bodie and blood of the Lord?

C. I meane so: for since the whole trust and assurance of our salvation, doth consist in the obedience which he hath performed vnto God his Father, (in that that God doeth accept and take it as it were ours) we must first possesse him, seeing that his benefites doe not belong vnto vs, buttill hee hath first given himselfe vnto vs.

M. Why? did not Christ giue himselfe vnto vs, what time hee gaue himselfe to bee crucified, that thereby wee might bee brought into the favour of God his Father, and bee delivered from damnation?

C. Yes, but that sufficeth not, vnlesse we doe receiue him withal, in such sort, as we may feele in our consciences the fruit and efficacie of his death & passion.

M. Is not Fayth the readie meanes to receiue Christ by?

C. No doubt: and not onlie in that we belieue, that Hee died, and rose againe, to deliver vs from everlasting death, & to procure vs also everlasting lyfe; but also by that he dwelleth in vs, and is joyned with vs, as the head with his members, to the ende to make vs partakers of all his graces, by the force of this joyning together.

III. **H**Aue wee Christ joyned vnto vs by none other meanes, than by his Supper?

Yes:

C. Yes: for we receiue Christ with the fruition of his benefites, by the preaching of the Gospel, as Saint Paul witnesseth, in that, that our Lord Jesus doth promise vs therein, That we are bone of his bones, and flesh of his flesh: And againe, That he is that bread of Lyfe, that came downe from heauen, to nourish our soules. And in another place, That wee are one with him, eben as he himselfe is one with his Father, and such like.

M. What is there more to bee had in the Sacrament? or to what vse doth it serue vs besides?

C. This is the difference: that is, our ioyning together is more eidentlie & plenteouslie set forth vnto vs: for albeit our Saviour Christ be in verie deed exhibite vnto vs both by Baptisme, and by the preaching of his word, yet that is but in a part, as it were, not fully.

M. What is it then briefelie that we haue by this signe of Bread?

C. That the bodie of our Lord Jesus, forsomuch as it was once offered by for vs in sacrifice, to bring vs into Gods fauour, is now given vnto vs, to assure vs, that we are partakers of his reconciliation.

M. And what haue wee by the signe of Wine?

C. It assureth vs, that as our Lord Jesus did shedde his blood once on the Crosse, for a full price and satisfaction for all our sinnes; eben so hee giveth it now vnto our soules to drinke, whereby wee should not doubt to receiue the fruit and benefite thereof.

M. By these thine answeres, I gather, that the Lord's Supper doth direct vs to the death and pas-
sion

tion of our Saviour Christ, to the intent we may be partakers of the vertue thereof?

C. It doth so for even then the onlie and everlasting Sacrifice was offered up for our redemption: wherefore there remaineth now nothing else, but that wee should haue the fruites thereof.

M. The Supper then, was it not ordained to offer vp the bodie and blood of our Saviour, to God his Father?

C. No. for there are none but hee alone, vnto whome that office belongeth, forsomuch as hee is the everlasting Sacrificer: but the charge that hee hath giben vnto vs, is, That wee doe receiue his bodie, and not offer it.

LIII **W** Herefore be these two signes instituted?

C. Our Lord did that to helpe our infirmities, signifying, that hee is as well the drinke as the meate of our soules, to the ende we might be content to seeke our nourishment fullie and wholie in him, and no where else.

M. Doeth the second signe, which is the Cup, belong indifferentlie to all men?

C. Yea, and that by the Commandement of our Saviour Christ: contrarie wherevnto we may in no wise doe.

M. Receiue we in the Supper onlie the tokens of the thinges before rehearsed? cyther are they effectualle indeede there giben vnto vs?

C. Forsomuch as our Saviour Christ is the truth it selfe, it is most certaine, that the promises which he made at his Supper, be there indeed accomplished.

that which is figured, by the signes, is truelie performed so then according as he there made promise, & as the signes do represent, there is no doubt, but he and maketh vs partakers of his verie substance, to make vs also to grow into one lyfe with him.

M. How may this be done, seeing the bodie of our Saviour Christ is in heaven, and we are here as Pilgrymes on Earth?

C. Verilie it commeth to passe by the wondrous & vnsearchable working of his Spirit, who ioyneth easilie together things being farre asunder in place.

M. Then, his bodie is not presentlie included the Bread, neither his blood contained within the Cup?

C. No, but cleane contrariwise, if we will haue the substance of the Sacrament, wee must lift vp our hearts into Heauen, where our Saviour Christ is in the glorie of his Father, from whence we haue sure hope. that He will come for our Redemption: and therefore wee may not seeke Him in these corruptible elements.

M. So then, thy judgement is, That there be two things in this Sacrament, The substance of Bread & Wine, which we see with our eyes, touch with our hands, and taste with our mouthes: and also Christ, by whom our soules are inwardlie nourished?

C. You say trueth, and in such sort, that we haue therewith also a sure token, and as it were a pledge of y^e rising againe of our bodies, insomuch as they are already made partakers of the signe of lyfe.

LIH Hw ought this Sacrament to be vsed?

C. H^ain^t Paul teacheth y^e right manner of
the

the vsing thereof: which is, That euerie man examine himselke befoze that hee come vnto it.

M. Wherein ought a man to examine himselke?

C. He must consider whether he be a true member of Christ.

M. Wherby may a mā haue sure knowledge thereof?

C. If he hath true faith and repentance, and doe loue his neighbour with an vnfeigned loue, not keeping in his heart any rancour, hatred, or debate.

M. But is it requisite that we haue perfect fayth, and perfect loue?

C. We must needs haue both sound, right, and not counterfeited: but to speake of such a perfection, as vnto which nothing can bee added, cannot bee found in man: also this Supper had beene a thing ordained in vaine, if none were meete to come vnto it, vnlesse hee were thzoughlie perfect.

M. By this saying, our imperfection doeth no whit hinder vs from comming therevnto?

C. Rather contrariwise, it should stand vs in no steade, if wee were not imperfect, for it is an helpe and succour against our infirmitie.

M. Doe these two Sacraments serue to none other end, but to support and beare vp our imperfections?

C. Yes, they are also signes and badges of our profession: that is to say, by them we protest openly, that we are the people of God, and make open profession of our Christian Religion.

M. What shall wee then judge of him that refuseth to vse them?

C. Wee ought not to count him a Christian

man, for in so doing, he refuseth to confesse himselfe to bee a Christian, and what is that else, but as it were cowardlie to refuse Christ?

M. Is it enough to receiue them both once onlie in our lyfe tyme?

C. Baptisme was ordained to be receiued but once: wherefore it is not lawfull to be baptized againe: but it is other wise to be thought of the Supper.

M. What is the reason thereof?

C. By Baptisme, God doth bring, and receiue vs into his Church, & when he hath once receiued vs, hee declareth also to vs, by the Supper, that he will feede vs continuallie.

LV. **T**O whome belongeth the ministration of Baptisme, and the Lord's Supper?

C. Vnto them who haue the charge to preach openlie in the Church: for the preaching of God's word, and ministration of the Sacramentes, bee thinges ioynthe belonging to one kinde of office.

M. Is there not a prooue for this to bee brought out of the Scripture?

C. Our Lord giveth speciall charge to his Apostles, as well to baptize as to preach: and as touching the Supper, he giveth them injunccion to follow his ensample, how hee did the part of a Minister, in that hee gaue it vnto others.

M. The Pastors (who bee the Ministers of the Sacraments) ought they to receiue indifferentlie everie person that cometh?

C. As touching Baptisme, forsomuch, as there bee none in our tyme baptized but little Children, there

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there ought to be no choise vsed: but as concerning the Supper, the Minister must refuse to giue it to them that bee vtterlie vnwoꝛthie.

M. Wherefore?

C. Because that otherwise, the Supper of the Lord should bee defiled and dishonoured.

M. But yet the Lord admitted *Iudas* to the holie Supper, notwithstanding his wickednesse?

C. Yea. for his wickednesse was hitherto hid, and albeit our Lord knew it right well, yet it was not notozious and knowne vnto men.

M. What way is to be vsed towards the hypocrites?

C. The minister ought not to exclude and shut them out as vnwoꝛthie, but he must tarrye vntill it shall please God to make their close wickednes knowne.

M. What if he himselfe know, or if he be priuie advertised of anie such?

C. That is not a sufficient cause for him to deny the Supper, vnles he haue the things tryed by sufficient pꝛoofe, and then with the iudgement of the Church.

M. It is then meere to haue a Politicke order touching this matter?

C. What else? If the Congregation bee well ordered, there must be certaine appointed to watch, and take diligent heed for such open crymes as may bee committed: and hauing authozitie, ought in the name of the whole Church, to inhibite such as bee by no meanes meete, neyther can bee partakers thereof without dishonour of God, and the offence of the Fapthfull.

The end of the Instruction of Children in the Fayth.

**The Examination of Children,
Before they bee admitted to the
Supper of the Lord.**

M. **I**N whome doest thou belieue?

C. I belieue in God, the Father, & in Jesus Christ, His Sonne, and in the holie Ghost: and looke to bee saved by none other meanes.

M. The Father, the Sonne, and the holie Ghost, be they anie more than one G O D?

C. No, though they bee distinct in persons.

M. What is the effect of thy Fayth?

C. That G O D, the Father of our Lord Jesus Christ, (and by Him of vs all) is the beginning and principall cause of all things: the which He governs in such sort, that nothing can be done without His ordinance and providence. Next, that Jesus Christ, His Sonne, came downe into this world, & accomplished all things which were necessarie for our salvation: and ascended into Heauen, where He sitteth at the right hand of the Father: that is, That He hath all power in Heauen and Earth: and shall come againe from thence, to iudge the whole world. Furthermoze, that the holie Ghost is verie God, because He is the vertue & power of God, & printeth in our hearts the promises made vnto vs in Christ Jesus. And finally, that the Church is sanctified & delivered from their sinnes, by the mercies of God, and shall after this lyfe, ryse againe vnto lyfe everlasting.

Must

M. Must we serue God according as he hath commanded vs, or else, as mens traditions teach vs?

C. We must serue Him as Hee hath taught vs, by his Word and Commandementes: and not according to the commandements of men.

M. Canst thou keepe God's Commandements thy selfe?

C. No verillie.

M. Who then keepeth and fulfilleth them in thee?

C. The holie Ghost.

M. When God then giveth thee his holie Ghost, canst thou perfectlie obserue them?

C. No, not so.

M. Why? God doth curse and reject all such as doe not in everie point fulfill his Commandements?

C. It is true.

M. By what meanes then shalt thou bee saved and delivered from the curse of God?

C. By the death and Passion of our Lord Iesus Christ.

M. How so?

C. For because that by his death he hath restored vs to lyfe, and reconciled vs to God his Father.

M. To whom doest thou make thy Prayers?

C. I pray to God in the Name of our Lord Iesus Christ, our Advocate and Mediator, referring all my Prayers to that scope, which our Saviour hath left vs, as a most sufficient and absolute rule.

M. How manie Sacraments are there in Christ's Church?

C. Two: Baptisme, and the Lord's Supper.

M. What is meant by Baptisme?

C. First it signifieth, that we haue forgiveness of our Sinnes, euen by the blood of Christ: And secondly, it setteth before our eyes, Regeneration, or new spirituall birth.

M. What signifieth the Supper of the Lord?

C. That by the spirituall Eating and Drinking of the Bodie and Blood of our Lord Jesus Christ, our Soules are nourished vnto lyfe everlasting.

M. What doe the Bread and the Wyne represent in the Lord's Supper?

C. That as our Bodies are nourished therewith, so our Soules are sustained and nourished with the vertue of Christ's Bodie and Blood: not that they are inclosed in the Bread and Wyne: but wee must seeke Christ in Heauen, in the glorie of God His Father.

M. By what meanes may wee attaine vnto Him there?

C. Euen by Faith, which God's Spirit worketh in our Hearts; assuring vs of God's Promises, made vnto vs in His holie Gospell.



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